

# Christian Courier

Formerly known as .....

## Calvinist Contact

A Reformed Weekly

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## Western adolescents are in trouble, says international conference

Bert Witvoet (Based on a report by Melanie Phillips to *The Guardian*)

MARBACH CASTLE, Germany — Teenagers in industrialized countries are suffering from depression and committing suicide in greater numbers in the last 10 years than before. This was the alarming message coming from a conference organized by the Johann

Jacobs Foundation, a Swiss philanthropic body devoted to the study of youth.

Sociologists and psychologists from Europe and North America met here to discuss the rising tide of problems among adolescents.

Researchers say that at least 25 percent of adolescents in the United



Photo: C.C. files

Today's teens face increased problems, say observers.

### In this issue:

Poems that talk about birth, life and death.....p.6  
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States have significant difficulties that will cause problems in adulthood. Another 25 percent are at risk of having problems develop.

The situation is much the same in European countries.

Dutch psychologist Rene Dijkstra told the sad story of a 12-year-old girl who had written a 5,000 page diary in which she told of her distress only to have her thoughts and attempted suicides dismissed by significant adults in her life. She finally threw herself off

See PARENTS -- p.2...

### Thinkbit:

"Life is too short to do it for money."

From: *The Whig-Standard*, Kingston, Ont.

## Nobel winner fights for Native peoples in Central America

Bill Fledderus

TORONTO — Rigoberta Menchú is looking forward to December 10, when she will be awarded the 1992 Nobel Peace Prize for her work on behalf of the indigenous peoples of Guatemala.

percent of the country's 9.4 million population.

These groups have long been kept powerless, poor and uneducated thanks to the corrupt socio economic system of their country — and more specifically



Photo: Bill Fledderus

Rigoberta Menchú says her Nobel Prize belongs to the people of Guatemala. To her left is Elly Vandenberg of ICCHRLA. To her right is Mary Arismendy, a translator from London, Ont.

"I hope the award will bring renewed international attention to the oppression and injustice experienced by the indigenous peoples of Guatemala and Central America," she says in Spanish. "Human rights abuses are still the major concern for Guatemala."

Menchú was recently in Canada to speak at the University of Toronto and to meet with members of the Inter-Church Committee on Human Rights in Latin America (ICCHRLA), of which the Christian Reformed Church is a member. Her visit was sponsored by the Canadian Catholic Organization for Development and Peace.

### Brutal oppression

From her 12-year exile in Mexico, Menchú has been calling for an end to human rights abuses and the establishment of a formal mechanism to monitor the brutalities which continue to occur in Guatemala.

A Quiché native from northwestern Guatemala, she speaks as a representative of the largest of Guatemala's 22 indigenous groups, which together make up more than 60

to the oppressive minority of rich *ladinos* who run it. Government military forces have tortured, attacked, terrorized and forcibly relocated over one million in Guatemala, ostensibly to crush a tiny Marxist insurgency. But according to many native groups, the real intent of the policy is to assimilate them by destroying their culture and communities.

"There are so many good changes that could come from this prize. I'm still in shock," says Menchú.

"When we received news that I had won, crowds of people went dancing in the streets. They really hope this can be a turning point in our history," she says. "We really feel like we are living in a historical moment."

Menchú says the award will mean that she can now freely return to Guatemala. (She has only returned five times in the past 12 years, and was placed under arrest during a 1988 visit.)

She will be using the \$1.2 million prize money to establish a fund in memory of her father.

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## News/Comment

# Parents need to provide teens with three things, says sociologist

... continued from p. 1

the roof of a 10-storey apartment building.

Researchers say that puberty starts earlier today because of improved physical health and that adolescence lasts longer, leaving teenagers more vulnerable for a longer period of time. During adolescence young people experience the feeling that they are not being cared for.

The reasons for such feelings are many and complex, say experts. They mention unemployment, soaring levels of divorce and changing family patterns, unresolvable world problems such as global warming and AIDS, cynicism about figures of authority, exposure to consumerism and passive entertainment and increasing isolation from the adult world.

## What children need

Laissez-faire parents were

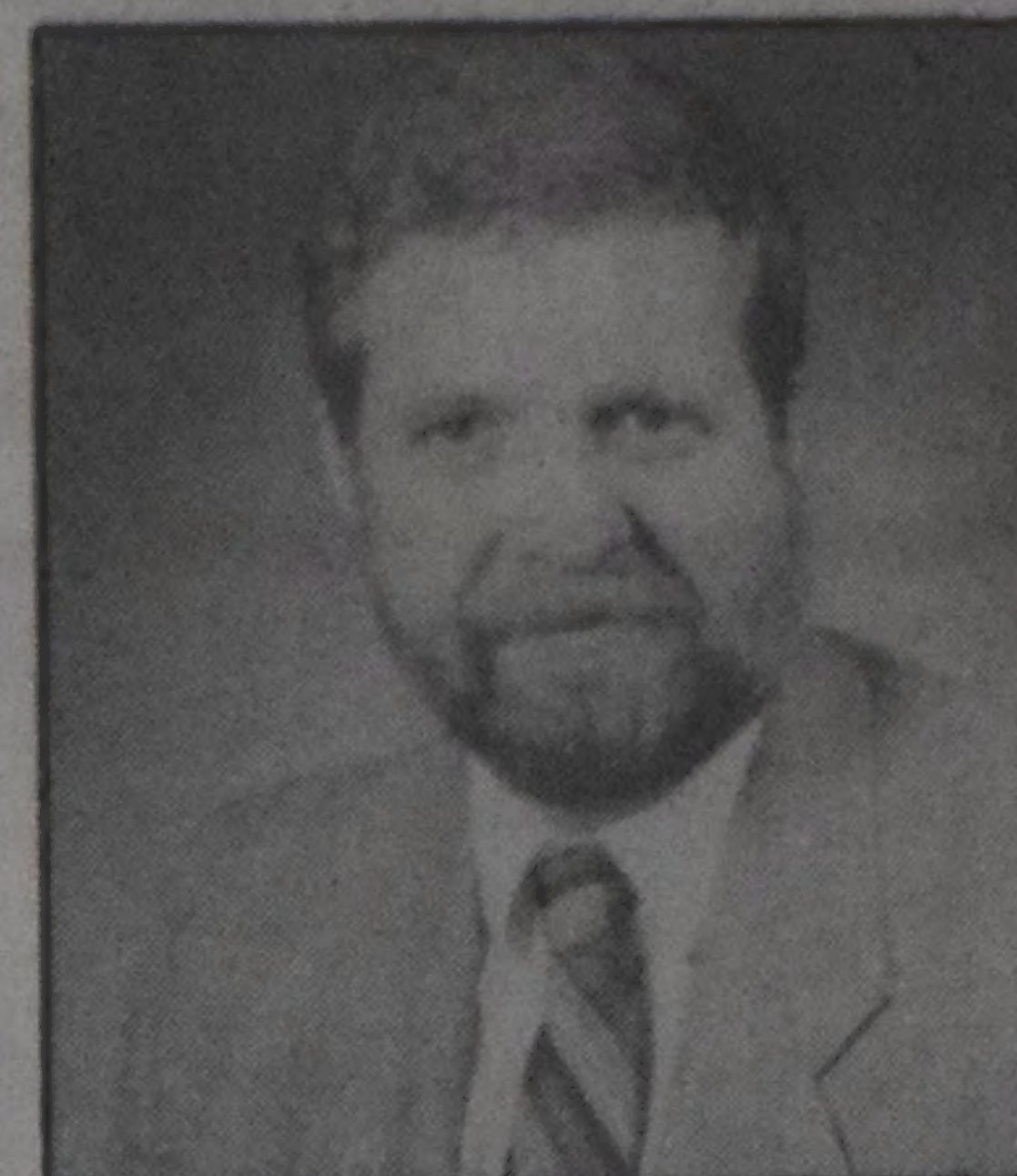
also in for a great deal of criticism at the conference. German sociologist Klaus Hurrelman said that children are already having to cope with an unstable society in which there are no longer any certainties or fixed norms. Having laissez-faire parents, who confuse authoritarianism with authoritarianism, on top of that can have catastrophic effects.

According to Hurrelman, parents have to provide a young person with three things or there will be trouble: "A caring attitude, independence and negotiated rules."

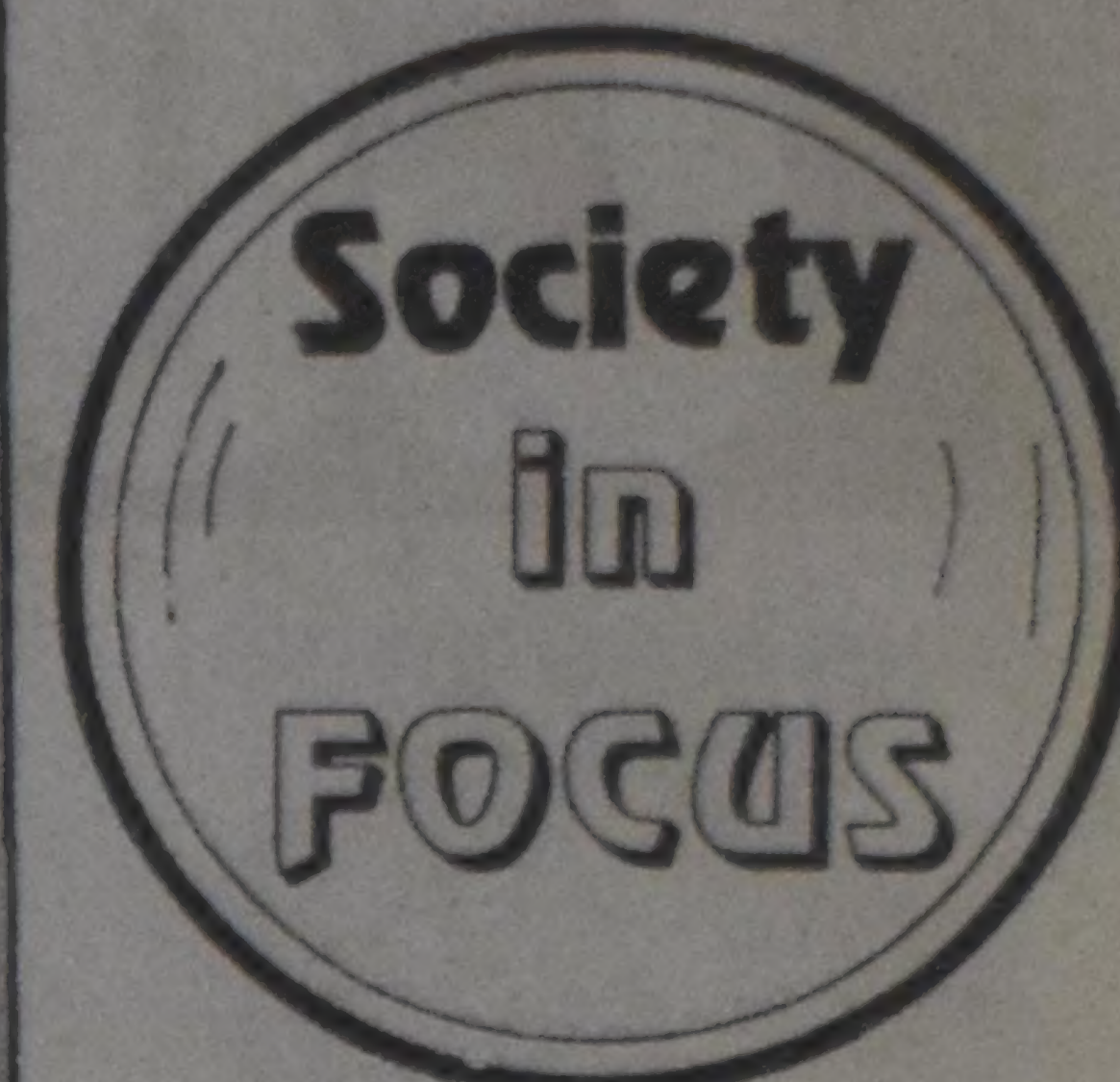
Writer Melanie Phillips concludes her article in *The Guardian* with a ringing indictment of baby-boomer parents who, she says, worship at the shrines of individual happiness and self-gratification:

"The culture has to be changed before we can expect any political will to shore

them up, and the culture can be changed only if researchers summon up the courage to set the facts before the public: that it is not only poverty and unemployment that are contributing to young people's problems today, but the post-war culture of individualism and egotism that has spawned some uncomfortable truths which the baby-boomer parents are so reluctant to face."



Jake Kuiken



## Even small lights shine in the dark

A young social work student told me recently about an experience she had in a first-year course she is taking at the local community college. The class was discussing "personal values" and the instructor offered the case of a couple who wanted to adopt a baby.

The prospective parents were evidently qualified in every way. They had a loving, long-term and stable relationship, a good home, good physical and emotional health. They were well-connected, involved with their families and displayed a strong commitment to children. Both were well-educated, with great jobs and a better-than-average income.

However, the last sentence in the case study quietly announced that this was a lesbian couple. The instructor asked the students: "Would you recommend this couple as a suitable placement for a young child?"

### Your truth is no better than mine

Throughout the discussion that followed, this young student felt alone and ridiculed. As a Christian she felt compelled to answer No to the instructor's question. But the other students argued heatedly that while she was entitled to her views, the use of her "personal truth" in this instance was an act of oppression. Even the instructor, she felt, rebuked her for speaking clearly and forthrightly about her commitment to her Lord.

The attack took its toll. At the end of the class she felt frustrated, alone and doubtful about continuing her career in social work. It did not help that the instructor joined the students and failed to rise above the situation. The student was left with a difficult problem. How could she possibly do social work without compromising her beliefs?

One answer that gave her some comfort was the prospect of working in an explicitly Christian agency where she would be free to speak. However, she soon realized that it might not always be possible to avoid situations in which her beliefs would be radically at odds with those of her clients.

### 'A perverse generation'

What this student and possibly many of her classmates didn't realize is that their differences are part of a much larger struggle. While "gender preference" is the issue that gave rise to the conflict, the spirit that drove the question and the subsequent discussion has permeated into many professions.

This "spirit," sometimes called post-modern philosophy, has its answer well worked out. It has substituted an acceptance of "personal truth" for the Truth. It is satisfied with knowing how such "truths" function, and with engaging in a dialogue with those who hold other views as the means to uncovering even greater truth.

The question also has a lot to do with the changing nature and make-up of our urban communities. It's a serious question and a recent edition of *Christianity Today* lists it as one of seven challenges facing the church.

Race, religion, sexual preference, nationality, social-economic class, ability and disability all cause separation. The difficulty is finding something which will help create some unity in diversity.

*Jake Kuiken is a registered social worker who lives and works in Calgary. He is a council member of the Alberta Association of Social Workers.*

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six objectives which represent our continuing  
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## News Comment

## Pressreview

Carl D. Tuyl



## Pressreview

**F**asten your seatbelts, stock up on Valium, Gravol, Geritol and other calming potions: this country's deficit may go right through the rafters of the Peace Tower. As it stands now the shortage of this fiscal year may run \$10 billion over the original forecast of \$27.5 billion.

The government will not raise taxes, this being the last year of the Tory mandate, but there will be that other method of picking pockets — more spending cuts than there are golf balls at a driving range.

★ ★ ★

The honourable members returned to Ottawa to do their usual bells-and-whistles number for the TV cameras of the question period. Like a man trying to outrun his shadow Monsieur gave every indication to a \$500-a-plate dinner crowd that he will be around for the next election. That, however, may depend not as much on the prime minister's resolve as it does on his ability to pacify whatever opposition arises in his own party.

★ ★ ★

**T**he Tory party is not unfamiliar with the process of under-the-table, behind-the-scenes wheelings and dealings, as Monsieur may well remember when he is visited by the ghost of elections past. The government has lost a lot of political credibility, and that, like virginity, is a bit difficult

to restore.

★ ★ ★

The NDP will concentrate on its opposition to NAFTA in the next election campaign. Yukon Audrey also told her Manitoba audience that the Liberals have "no plan, no direction, no heart and no soul." She could have added "no money," but kind person that she is she probably figured she had mentioned enough no's. (I think this is such a good thought of mine that it deserves to be true.)

★ ★ ★

**V**ancouver's Stanley Park is no longer safe. No, it's not that there are weirdos lurking in the bushes. The danger comes from higher up. Owls attack joggers, especially those with ponytails. The owls, looking for some tasty nibbles, mistake the joggers' ponytails for the posteriors of squirrels.

★ ★ ★

Air Canada employees protested the rumoured government loan guarantees for Canadian Airlines with the rationalization that the government's assistance would enable Canadian to compete with public money. Did Air Canada employees already taste the delights of a monopoly? The argument — me thinks — could also be filed under that proverbial rubric of pots calling kettles black.

★ ★ ★

**L**et me give you a brief survey of my press perusals. From the *Nairobi*

*Standard* I learned that Britain is experiencing a huge teach-your-own-children boom. Many English parents believe they can do a better job than teachers.

From *The Irish Times* comes the news that the Dutch prime minister, Ruud Lubbers, celebrated 10 years in office amid strong indications that he will succeed Jacques DeLors as president of the EC at the end of 1994.

★ ★ ★

*The Irish Times* for sure looks beyond the seas; it knows about 54-year-old Indian ascetic Kapil Adwait, who had himself lowered into a well and will remain under water for four days "for the benefit of humanity." We all owe Adwait tons of gratitude — if he gets out alive, of course.

★ ★ ★

**T**he whole GATT round involving 108 states and 15 different sectors has been blocked for two years by the dispute on farm subsidies between the EC and the U.S. Late-ly the disagreement has been complicated by a further fracas about EC subsidies to oil seed exports. Now the U.S. is hauling out the heavy artillery and aiming a 200 percent import duty at French wines.

★ ★ ★

Here is an interesting postscript to the U.S. election: in Ridgewood, N.J., President Bush thanked thousands of cheering supporters for their "warm recession."

★ ★ ★

The Yankees, always innovative, are being presented with a plan (courtesy of the U.S. Bureau of Prisons) to begin charging federal prison inmates a user fee to pay the cost of incarceration for up to one year. Now there's a spending cut for ye. I did not read that in the *New York Times*, but in *The Hindu*, India's national newspaper.

★ ★ ★

**A**nd in that paper I also read the following classified: "Due to popular demand *The History of a Family*, the book you write yourself, has been re-issued in a new cloth binding." Fascinating!

★ ★ ★

The world's idiocy situations continue unabated: nobody can stop the killing in the former Yugoslavia, nobody seems to be able to prevent

famine in Somalia, nobody seems to be able to call a halt to the bloodshed in South Africa and nobody is able to talk some sense into the thick skulls of neo-Nazi skinheads.

★ ★ ★

As 1992 dribbles away I remind myself of a sign I saw at the Sunnybrook Hospital in Toronto: "We never run out of hope." I also remember what I consider the three most important questions of the Bible. God asked Adam "Where are you?" and Eve "What did you do?" and Cain "Where is your brother?"

*Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church.*

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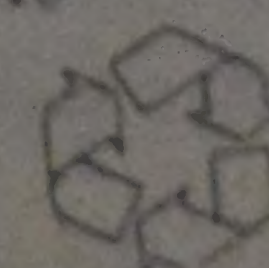
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## Editorial

# Are condoms the answer to teenage sexual activity?

The Roman Catholic Church and its schools have a clear stand on premarital sex and on the use of artificial birth control. They are opposed to both. No wonder then that the head of the Metro Toronto Catholic school board, Don Clune, was upset when the Ontario Health Ministry sent out a pamphlet entitled "Condom Sense" to the principals of all Ontario schools, including the Catholic schools.

Clune said the ministry violated the right of separate schools to teach Roman Catholic church philosophy. That's a bit of an overstatement, of course. First of all, the pamphlets were sent out by the Ministry of Health, not the Ministry of Education. Secondly, they were sent to the principals of all schools, not the students or even the teachers. The principals can dispense with these pamphlets as they please. Thirdly, the pamphlets do not prevent Catholic schools

from teaching a particular philosophy about sexuality.

### A limited concern

But there is a definite violation if one considers the fact that the Ontario Ministry of Health assumes that many young people will be sexually active and that, therefore, there is only one way of dealing with the problem of sexually transmitted diseases, namely, to use condoms.

The very play on the word "common sense" and "condom sense" in the title of the pamphlet suggests the philosophy of the Health Ministry. Why is abstinence not much more deserving of the hinted at phrase — "common sense"? And why are not more of the resources of the Ministry of Health spent on asking young people to abstain from sexual activity, which is by far the safest method of avoiding sexually transmitted diseases? Another question could be whether the Ministry of Health should be concerned only with physical health. What about the emotional scars of promiscuity? What about the social cost? Dare we suggest a spiritual dimension to sexual intercourse?

### Aware of the bias

The same materials that are sent to the separate schools are also sent to private schools. What do they do with them? One

principal of a Christian high school told me that he looks on some of this material as resource material for the teacher teaching health. Teachers are quite aware of the bias of these pamphlets and use them responsibly, he said.

Reformed schools do not as a rule follow the Catholic teaching that all forms of birth control are forbidden. Condoms, for example, would be discussed in the unit on birth control within marriage, not in the context of teenage sexuality. Christian schools definitely speak out against extra-marital sexual intercourse.

### There are times...

In rare instances even a Christian teacher or principal might counsel parents to urge the child under their care to use condoms when that child is known to be promiscuous. No one wishes AIDS on even the most promiscuous child. It's nice to know that when a time of repentance and emotional healing comes (think of Jesus and the woman caught in adultery), the person does not have to carry the additional burden of sexually transmitted disease.

As such, it is difficult to blame a public school teacher or principal for urging the use of condoms to a population of students that has lost its way in the maze of sinful and broken human relationships.

BW

## Christian Courier

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- provides opportunities for contact and discussion for the Christian community.

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## The problem with you is...oh, forget it

Ben Wicks, a British-born Canadian cartoonist, who does a daily front-page cartoon for *The Toronto Star*, is a master of the art of irony. Most cartoonists are, I suppose. Irony is that wonderful way in which we say one thing and a quite opposite meaning emerges.

In a recent cartoon, Wicks brings irony to bear on a matter that should be of interest to Christians and, for that matter, to Jews, Muslims and whoever else honours Old Testament history.

Wicks portrays the Israelites coming — how does an old Christian Reformed infant baptism form have it again? — "through the midst of the sea upon dry ground."

At the head of the procession are two elderly men, totally oblivious to the high walls of raging water that are held back only a few feet from where they walk. They're having an argument about something. The one man with a crook, probably Moses, says to the other, "The problem with you, Eli, is you have no faith."

No faith? And here poor Eli (obviously not

the Eli of Samuel's days but some fictitious Eli who fled Egypt along with all the other Israelites) is walking through the midst of the sea upon dry ground, totally trusting the leading of God, not afraid of Pharaoh who is in hot pursuit or of being drowned by the high waters. Talk about irony.

It's the kind of irony that we Christians experience all too often, unfortunately. Here we are going through life, trusting in the Lord that he will provide in a host of situations that otherwise might cause us worry or anxiety, and we get into a discussion with someone and before you know it, someone accuses you or you accuse somebody of lacking faith.

The problem with you, Irene, is that you don't trust the Lord. You know what's wrong with your position, Henry? You don't put enough emphasis on the spiritual. And you call yourself a Christian?

Enough already! Let's stop judging each other. Instead, let's encourage each other as together we walk through the midst of the sea upon dry ground.

BW



## Comment/Letters

## Just a moment/Herman Praamsma



*"Alas, regardless of their doom,  
the little victims play!  
No sense have they of ills to come,  
nor care beyond today."  
(Thomas Gray, 1716—1771, "Ode on  
a Distant Prospect of Eton  
College," line 51).*

I just love the conveniences of modern technology. I step into my car and turn a key, push a few buttons and get warm, get music, get light in the night and get rolling. At home I control an incredible news and entertainment centre through a little blackbox with tiny buttons. In church I get another little blackbox with a simple "off" and "on" switch which connects to a little cord, which in turn connects to a little microphone which "connects" with my voice so that it can be heard at a whisper in the back pews.

It's not until something goes wrong with all these wonderful, shiny mechanical toys that I get in touch with how much I really take them for granted. In a rainstorm it's no fun when windshield wipers decide to pack it in all of a sudden. And when your microphone starts passing along messages from passing taxicabs, it may delight your audience but it makes it a bit tricky to concentrate on your message!

I've come to realize two things very clearly. First, I depend an awful lot on handy gadgets I don't understand, and second, they can fail me at any given time. It makes me shudder when I think of the things I take for granted; things which I use every day that I don't know the first thing about, from radios to light switches, from computers to batteries. I mean, really, what if they would decide to drop me off on an uninhabited island along with 50 other average people? We'd be truly lost in more ways than one.

Which leads me to my question: Is it responsible to rely so much on something I can't understand? The obvious answer is: of course! Just because you can't understand it does not make a thing less reliable! A more thoughtful answer brings me to the same conclusion. I am, after all, not just a little victim surrounded by fallible toys, but I am an image of God the Creator, who placed wonderfully incredible potential in his vast creation. I don't have to fathom all things in order for them to be true and reliable.

What holds in the physical realm is equally true in the spiritual: I cannot see or comprehend God, but he is the greatest reality of my life; I cannot bottle love or hold it in my hand, but without it I am nothing; I cannot limit or fathom the Spirit of God, yet he lives in my heart.

Actually, what is true in the physical realm is doubly true in the spiritual. For while microphones may fail and windshield wipers may cease to operate, the faithfulness of God is from everlasting to everlasting and love never fails or ends!

I know this is not a sermon, but I feel like saying "Amen."

*Herman Praamsma is co-pastor of Immanuel Christian Reformed Church in Brampton, Ont.*

## Questions picture taken of Kleinburg sculpture

The *Christian Courier* publishes a photo of an obscene statue showing a nude couple fondling each other, which the editor Bert Witvoet finds fascinating. This statue was once removed from in front of a building in Toronto, following a public outcry, and was and is the subject of protest from Kleinburg residents.

My question is: Are we Christian or are we trendy?

Neil and Rena Glass  
Woodbridge, Ont.

## Response:

*I don't know exactly how to answer your question, mainly because I read your question as a rhetorical question or a statement. Obviously my answer will be that I see no conflict between Christianity and the appreciation of beauty in a sculpture like the one I pictured. And, no, I don't consider this form of art "trendy. Just as obviously you see a conflict and consider my featuring it trendy.*

*I can assure you of one thing: Kleinburg artist Lea Vivot had nothing obscene in mind when she made the sculpture. I have talked with her since I took the picture, and can say a little more about it now.*

*Lea Vivot hails from Czechoslovakia, where people are not afraid to touch, she says. "I'm a very warm person who believes in hugging. In Canada touching is a crime," she adds.*

*Vivot made this sculpture about 18 years ago when she was 21 years old. Through this work of art, entitled "Lover's Bench" she wants to express the human condition. "You either belong or you are alone," she says. "The couple experiences a sense of belonging; the woman next to them experiences loneliness. Because I am not a*



Photo: Bert Witvoet

*Children accept the open-armed invitation of this Vivot sculpture, called "Loveseat," which portrays a pregnant mother and a child protecting her unborn baby. It was originally destined for the Pro-Life headquarters in Washington, D.C.*

*writer but a sculptor, I had to express this theme this way."*

*According to an interview in The New Yorker, Vivot thought of the idea while chaperoning her niece on a date. "I felt left out. I was the lonely lady. When was my prince Charming going to show up?" she is quoted as saying.*

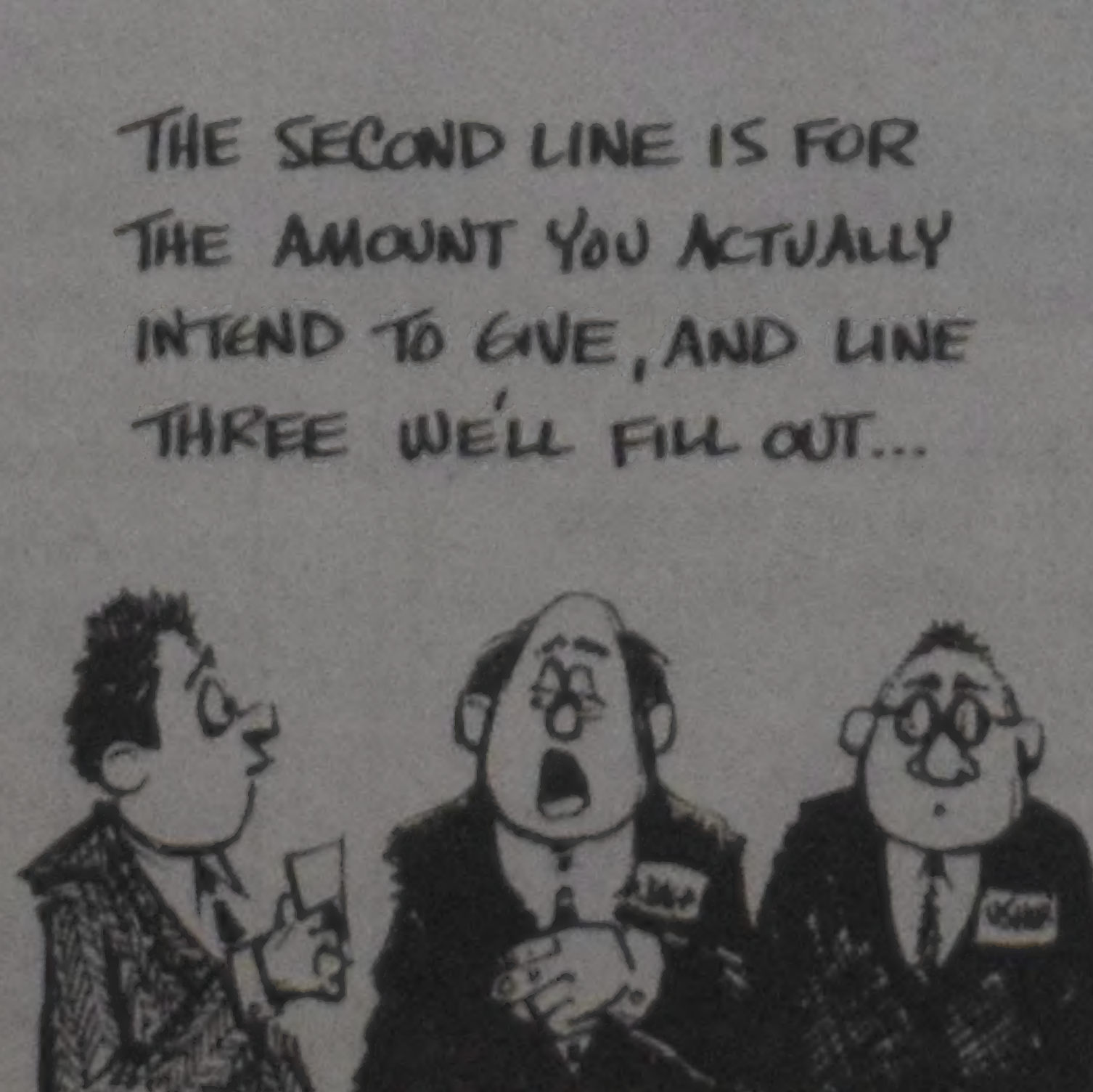
*Vivot acknowledges that when this piece was exhibited in downtown Toronto 18 years ago, there was an outcry from people who considered it obscene. "Beauty, like obscenity, is in the eye of the beholder," says Vivot. But there has not been any protest by people in Kleinburg that she knows of.*

*The first edition of "Lover's Bench" stands in front of the Ramada on 33rd and Seventh Avenue in New York; the second edition stands in Montreal's botanical gardens and the third edition, now standing in front of Vivot's studio, was bought and paid for by developer Murray Goldman for a downtown Toronto development next to Skydome. Since this multi-million-dollar development project has been placed on hold the sculpture is up for resale. The original price was \$500,000.*

*Among other works of art, Vivot has a sculpture called "The Peace Bench" at the United Nations in New York, "Secret Bench" outside Ottawa's National Archives and "The Endless Bench" outside Toronto's Hospital for Sick Children.*


Editor

## Beyond Belief





## Poetry



### A few words spoken

My son, you stand in stillness and alone;  
Unseen the clouds of witnesses who gaze  
On us, or windlight gossamer (unknown  
by us) who minister in silent ways;  
God's Spirit knew you long before your birth,  
His were the hands that knit you in my womb,  
He was the Alpha-bridge you crossed to earth,  
He is Omega, Bridge across the tomb.  
You've grown away from me, your words are few,  
I've searched to find the child who held my hand;  
Your thoughts are deep and hidden from my view,  
Deep called to deep; you've come to Him to stand.  
A witness too, I hear your trust expressed;  
My son, God's new-created child, be blessed!

Annita Maat,  
Oakville, Ont.

## The old cane

The old cane was strong  
like a tree.  
It tapped the sidewalks  
with her father's poems.  
The touch of love  
was in it and  
the dust of kings.  
After he died she  
looked at it lovingly ...  
it was a cane  
you walked to heaven  
with and back ....

Marion Schoeberlein,  
Elmhurst, Ill.

### On the birth of your child

You look into a mirror  
and you see an outline,  
a reflection,  
an individual,  
You.

But there's more:  
a lifeline running deep  
into the past,  
directing you forward  
in love;  
things not seen,  
re-producing  
the image in the glass.


You look at your child  
and you see an image,  
a reflection,  
more than an individual,  
You.

And she'll look forward  
with your eyes,  
walk with your feet  
until she stands  
herself  
in front of that mirror,  
seeing an outline,  
a reflection,  
You.

Ron B. DeBoer,  
Kitchener, Ont.

## Poetry

### Adieus



We see young children  
for the first time  
and enjoy parents' company  
for the first time in ages.  
All are inconveniently together  
and together is worth it.

We suffer his disability and her pain  
though they are past.  
Their crosses are heavy on us  
though we know they are lifted.  
And the crosses lay on holes  
and the holes we touch.

Yet we see beauty in the end  
and accept it.  
His twinkling eyes still whisper,  
"Appreciate."  
Her advice to those with less pain  
lingers.

Embracing each other,  
we bid adieus  
to these two.

(Dedicated to Mr. Andrew Visser, Sr.,  
and Mrs. Jackie Rozema)

Fiona Visser Hein,  
Grand Rapids, Mich.

### Last poem

This is going to be the last poem I write,  
now that my life is drawing to a finish,  
the creative drive has begun to diminish  
with cancer literally giving my body no respite,

and, Lord (I talk to you like this again,  
even though I'm not sure if this helps,  
preferring to talk to someone with a name  
than into an empty space — and perhaps

this is the easiest way to say something), —  
what now? where am I left with that light  
of mine, of yours, when I begin

to fall away into the unimaginable  
unnameableness? Or will you find just the right  
word for me, unrhymed and unspeakable?

Hans Andreus, Laatste Gedichten,  
Haarlem, the Netherlands,  
Translated by Frank Sawyer.

### The friendship game

So close  
Yet so far away;

I hear their laughter  
And playful talk,  
I recognize their forms  
Familiar faces and clothing;

I could join them,  
And play their game  
As I've so often done before;  
But I hold back  
To see just how it's played.

Melinda Paas,  
Hamilton, Ont.



## News

## Prize means new hope for Guatemala

...continued from p. 1.

Menchú is currently involved in a project to bring home some of the 150,000 Guatemalan refugees now living in Mexico. She says the award will also mean a safer, more highly publicized reception for those people. The first 1,000 people plan to return together on January 14, 1993, but many do not want to return yet because they continue to fear for their safety.

Menchú is quite critical of how the United Nations "marginalized" Guatemalan refugees, and she hopes to express those concerns when she meets with UN Secretary General Boutros Boutros-Ghali. She has now been invited to address the next

General Assembly of the United Nations. She says she will stress the need for an independent human rights organization.

"And if the UN won't do it, we will have to form our own committee to study human rights with representatives of all the popular movements and non-governmental organizations," she adds.

"Right now we are just like an army of ants in Guatemala," she says.

### New political structure needed

Menchú says Guatemala needs the support of the international community in order to develop a better society. Violence is the result of injus-

tice, she says, and until Guatemala becomes a more just society, which includes respect for indigenous peoples and the sharing of political power among all groups, the country will not experience peace.

She argues that alternative legislative assemblies for the country's indigenous peoples would be a major step towards solving the country's problems. "Don't misunderstand me. The whole society has to decide the future of Guatemala, not just the indigenous peoples."

"But if the Nobel prize does not help us gain some kind of share in the near future, our country will have missed a great opportunity." (See box below.)

## The life of Rigoberta Menchú:

### 'The story of all poor Guatemalans'

Bill Fledderus

"I don't find it strange at all to be both a Christian and an activist," says Rigoberta Menchú at a recent news conference. "In both of those things I represent the fundamental values of my people. The fact that my family has always been very poor, that my parents were both religious and politically active — these things explain what I am."

"I have learned that it is not enough just to believe to understand the problems of the world. Many people believe in God, but not in humanity." In her autobiography, Menchú says, "My story is the story of all poor Guatemalans. My personal experience is the reality of a whole people."

That experience included gruelling work at the age of eight on a coastal plantation (one of her brothers died there from pesticide poisoning, another from malnutrition), witnessing the brutal death of another brother (the military tortured him for over two weeks and then burned him to death in front of an entire village) and attacks on her home, property and on herself.

Her father, justice activist Vicente Menchú, was killed along with 37 other peasant farmers during a sit-in at the Spanish Embassy — the national police burned down the building, knowing they were inside. And her mother was tortured, raped and murdered by soldiers. All of this happened before she was 20 years old, and is described in detail in her famous autobiography, *I, Rigoberta Menchú* edited by Elisabeth Burgos-Debray (Verso: New York, 1984).

Menchú's lack of formal education meant that she did not learn Spanish until she moved to Mexico at the age of 19. There she taught herself to read and write "the language of her oppressors" in order to become a voice for the Quiché and other native peoples.



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**Church** Marian Van Til, page editor

## Overview of small denomination shows 'unusually broad ministry'

GRAND RAPIDS, Mich. — The Christian Reformed Church (CRC) in North America has an unusually broad ministry for a relatively small (315,000 member) denomination, according to Peter Borgdorff, executive director of CRC ministries, who was recently interviewed

by Wondergem Consulting.

Borgdorff points to a new publication which gives an overview of the church's ministries. The publication was assembled in part, he says, to refocus church members on the positive mark the church is making in the world.

"We have tremendous

reach," he says, "through our Home and World Missions, our World Relief ministry and the Back to God Hour, one of the few denominationally-supported broadcasts in the world. We support a nationally-recognized liberal arts college, a fine seminary and a number of smaller programs addressing

such issues as race relations, chaplaincy services and citizens with disabilities. And few people, including members, realize the capabilities and productivity of CRC Publications."

The overview publication, a 36-page magazine, will be distributed in late November to 100,000 member households throughout the U.S. and Canada. It will intersperse stories and vignettes from the various ministries with factual information about the denomination. It will also be used to give new and prospective members a better under-

standing of the CRC.

Borgdorff says the denomination has never published anything like this overview. "Usually a major publication is undertaken in connection with fund solicitation, or to report on a major event such as a synodical conference. We've never simply taken a good long look at what astonishing results a group of committed Christians can achieve. The goal of the overview is to excite people about what their faith is accomplishing," he says. "This is a story that needs to be told again."

## Chinese missionary predicts greater religious freedom in homeland

TAIWAN (CRWM) — For 28 years Peter Tong has been developing churches in Taipei, Taiwan, just across the South China Sea from mainland China. There on the shore lies his hometown of Xiamen, a port city in the mountainous province of Fujian. Because of government restrictions on Christian activity, Tong and other Christian missionaries have been unable to witness openly in this populous land. But now Tong senses a thaw in the government's cold-hearted attitude toward the Gospel.

Evidence of this relaxation

on Christian activities is a conference held last August in Xiamen. Tong returned to his hometown with fellow missionary Kurt Selles to meet with 194 pastors and elders of independent "house churches" in the province.

"This is the first time in 40 years of communist rule that these church leaders could get together for a week-long retreat," said Tong, who led a seminar with some of them. "The purpose of the conference was to have mutual communication among the pastors to share their problems and solutions,

but more important was the Christian fellowship."

Tong was a boy when he learned about Christianity from Reformed missionaries in Xiamen, which to this day has a strong Reformed presence. He was 17 years old in 1949 when Mao Tse-tung and the Communist Party took control of China, and missionaries were forced to leave the country. He himself left Xiamen for Indonesia, and eventually to the United States where he studied in Grand Rapids at the Reformed Bible College and Calvin College

and Seminary.

### A tough environment for witness

The communists who took over in 1949 suspected Christianity as a capitalist method of cultural imperialism. They established the Three Self Patriotic Movement (TSPM), a party-controlled church which would advance the communist ideals among the Protestant community in China. Because Three Self Churches — self-supporting, self-governing, self-propagating — were tainted by the government, many Chris-

tians joined "house churches." These underground congregations, which refuse to register with the TSPM and therefore avoid their control, are considered illegal by the government.

### Evidence of a thaw

Tong foresees a thaw in this policy soon, however. He predicts more house churches will come into the open, with less control by the government and a relaxed atmosphere for Christian activities. "A lot of this is a result of the Tiananmen Square incident. Christianity is very popular on university campuses and in upper levels of society, and it is winning adherents even within the communist party."

"Now, in China today, if you apply for a government job and state that your religious faith is Christianity they trust you more," Tong says. "The job will be easier to offer you if they find out you are a true Christian because they see you as more honest. That is very different; it's changing these days."

The situation is still somewhat dangerous for Christians to come into the open. As recently as October, 108 house church Christians were detained after raids on their "illegal" worship. But Tong works fearlessly toward a day when the preaching of the

continued on p. 9 ...

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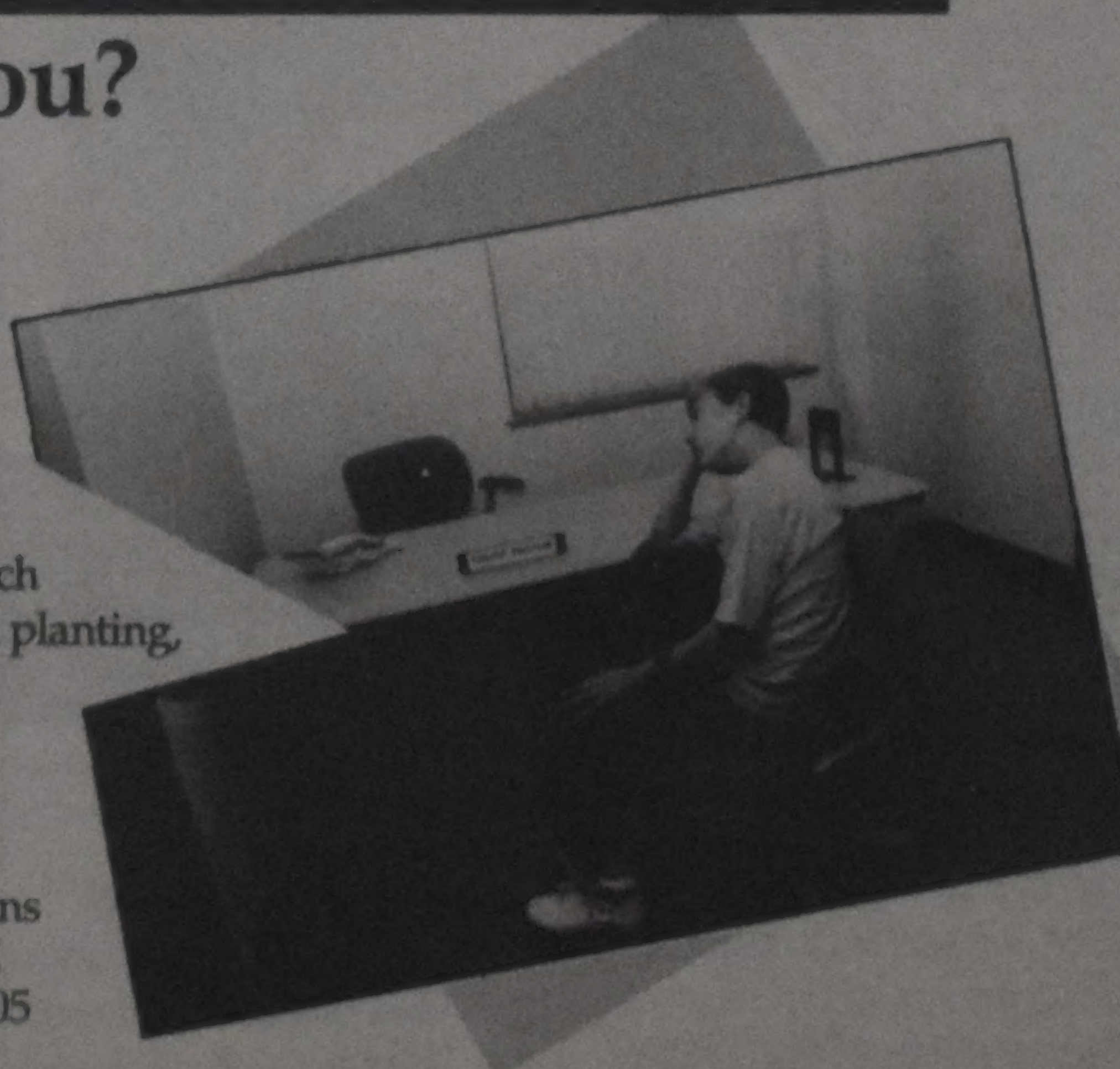
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## A Presbyterian Comments

Robert J. Bernhardt

### Why turn 'Change' into a beast?

One cannot contest that recent decades have brought many new developments to the Canadian scene. Technological changes have altered our patterns of living and working. For a variety of reasons, social values have been dramatically altered. When these changes are blended with the reality of human mobility (illustrated, for example, by the fact that many readers of *Christian Courier* had no family presence in Canada 50 years ago), we

begin to see the complexity of the situation.

In response to all this, many of our generation have identified change itself as the great enemy — as the beast which must be vanquished. Some want to beat it into submission, some want to confine it in a cage and some want to learn how to ride the tiger; but all want to end up as survivors with change itself so defeated, tamed or controlled that it no longer poses any threat.

The Christian church in Canada has, if anything, had a greater than average aversion to the great beast "Change." Some of the reactions are intriguing.

#### Two responses

Some segments of the Canadian Christian community, having failed to deal the enemy a mortal blow and knowing no way to restrain the beast, have opted to fortify their village. Admittedly life in the fortified village is quite restricted, but next year they hope to extend the walls to include a few more hectares of territory.

The village does offer haven to occasional travellers who find it a welcome refuge from the danger, but then too it loses many citizens who mysteriously disappear when they venture outside the walls.

Some Christians have adopted a more open response to the beast. For much of their lives they have made alliances with the beast and co-exist with

it comfortably. At the same time they have maintained this sacred and almost secret underground network of compatriots with whom they meet for religious rituals. The unique feature of these rituals is that any reference to the beast is fervently excluded.

This response too has its drawbacks, however. So secretive are the participants that few new members are being recruited and even many of those previously involved are losing the need to participate in these rituals at which the beast is excluded.

Admittedly, a few have made golden beasts before which they have prostrated themselves in an attempt to placate the dreaded enemy. But the idolatrous character of their response has diminished their impact on fellow Christians.

#### Change offers opportunity

These and various other

responses have all been based on the premise that change itself is the great enemy to the survival of the Christian faith. Given the reality that the first generation of the Christian Church emerged and prospered in an atmosphere of incredible change, that conclusion is a curious one.

One wonders what it is about the faith itself that makes it seem to be so vulnerable now. The first generation of disciples survived and thrived in an age when for them political, economic, social and religious change far exceeded that of our own day. Yet few generations reflected such vitality and growth.

What's different now? Why is a time of change now perceived as one of danger rather than as one of opportunity?

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

### Chinese missionary hopes for open, unified church

... continued from p. 8

Gospel will be commonplace in China.

#### Toward the future

"They need so many church workers," Tong says. "Actually, we need to train Chinese church leaders to train other church leaders. Missionaries going in will be doing associate work of teaching — no direct evangelism. That's the proper way for the church to move. We will have to wait some time for street preaching, but churches will be able to invite experts, preachers."

Tong knows from a phone call to friends in China last week that some of this training has already begun. And he was pleased to find out that his book, *Basic Christian Beliefs*, printed in Hong Kong, has been approved for distribution to church leaders in China as an aid to training.

Tong will retire in 1997, the same year Hong Kong is reunified with mainland China. As he anticipates that date, he is hoping for a reunified Christian church in China by that time as well.

"I hope eventually the so-called underground church will come into the open and unity will happen among Three Self church members and house church members so they can advance the Gospel," Tong says.

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## Features

# Supreme Court quashes Hutterite decision to expel member

(A report and analysis in two parts)

## Part 2

Edward J. Vanderkloet

The Supreme Court started out by expressing a general reluctance to exercise jurisdiction over the question of membership in a voluntary association, especially a religious one. However, where a property or civil right turns on a question of membership, it would be prepared to intervene.

That statement might be misunderstood because of the meaning which the term "civil rights" has acquired in the United States, especially in the last half of this century. In that context, the term "civil rights" might more correctly be called civil liberties because it concerns freedom of expression and freedom from discrimination on the basis of race or creed.

In the Canadian context, the term "property and civil rights" is well over 200 years old, and it has always meant the whole body of law governing relationships between individuals (primarily proprietary, contractual and tortious rights) as opposed to the body of law governing relationships between an individual and the government (primarily criminal law). Property and civil rights, therefore, are rights which are enforceable in private lawsuits.

### Procedural fairness

In this case, a property right was at stake. If Hofer and his followers were strangers, then the colony could obtain the court's assistance in expelling them.

The court held that the colony had failed to observe the rules of natural justice in their decision to expel Hofer. The rules of natural justice are designed to ensure procedural fairness. Unfortunately, it is not always clear what those rules are. At minimum, however, they include three things: adequate notice, an opportunity to respond to the allegations made against him, and the right to have the matter heard by an unbiased tribunal.

*In last week's issue of C.C. Ed Vanderkloet reported on the expulsion of Daniel Hofer from the Lakeside Colony of Hutterian Bretheren. This week he explains the ruling of the Supreme Court and its possible consequences for other churches and voluntary groups.*

The court ruled that the notice of the meeting was defective. Where a person's expulsion is to be decided, both he and the other members must be notified in advance of this

enough advance notice must be given to allow that person time to prepare his defence.

### Substantive fairness?

One can appreciate why the

striking that five and a half years of enormously expensive litigation over procedural fairness overshadow the question of the substantive fairness of the colony's decision. If we

was the author of his own misfortune, at least until he got to the Supreme Court. His victory, however, presents a far greater challenge to him and to the colony. Restoring harmony among neighbours after this intense battle will not be easy.

### Remaining uncertainty

It is understandable that the Supreme Court might render a decision that would not lead to the most desirable result in a given case. The court must consider the precedent it is setting (or following). Its decision will have an impact on how other churches and voluntary organizations conduct their affairs. In that sense, this case decides more than the fate of Mr. Hofer and the Lakeside Colony. Unfortunately, it lacks the specific clarity one might want.

It is hard to say exactly what the rules of natural justice are, or exactly when they apply. In many cases expulsion from a church will not affect a property or civil right, since membership does not usually entail economic benefits and excommunication is more of a spiritual exile than a physical ejection. A church's constitution, articles, and by-laws should spell out who owns the property, and how and under what circumstances it should be divided. However, expulsion of a minister, or any other employee, could clearly be reviewed by the courts.

One can predict that the remaining uncertainty in this area will generate a lot more litigation. It would be good advice to follow the rules of natural justice more often than is perhaps necessary, not only to avoid a legal battle, but to ensure a high standard of procedural fairness as a goal in and of itself.



Photo: The Hutterites in North America

*The Supreme Court reluctantly ruled that the colony had failed to observe the rules of natural justice.*

agenda and of the nature of the charge against him. It is not sufficient to simply announce that his conduct will be discussed or considered. Furthermore,

court considered only the procedure followed by the colony in conducting the hearing and refused to review the merits of the decision. However, it is

call the former "natural justice," what should we call the latter?

On reading the case, one cannot but suspect that Hofer

*Edward John Vanderkloet is a lawyer who practises in Kitchener, Ont.*



## Consider Andrew— Peter's brother

**G. Roger Schoenhals**

For years I lived in my sister's shadow. My grades were not up to her level and my musical abilities fell short. Compared to her, I felt inferior.

I wonder whether the Apostle Andrew, Peter's brother, ever felt that way. How did he handle living in the shadow of the Big Fisherman? Did he ever tire of playing "second fiddle?"

Simon Peter dominates many of the New Testament narratives. We see him as a take charge person who commanded attention. He was a rugged outdoorsman. He was adventurous, articulate, forthright. He was a "ball of fire." He was also thick-headed and impetuous.

Andrew's image is much softer. Instead of being a limelight Christian he lived in the background. He let Peter have centre stage.

### Peter's brother

Andrew's name appears 13 times in the New Testament. Six of these times he is identified as Peter's brother. Five times more he is either named in the same verse as Peter or immediately following.

The only time Andrew appears without reference to his brother is in John 12: 22, where he and Philip approach Jesus regarding some Gentiles. There his name appears twice.

Though Andrew was one of the 12 disciples, his name appears *after* Peter's name in the four places where the list of disciples is given. Mark's gospel is thought by scholars to reflect Peter's direct influence. It's interesting to note that when Mark lists the 12 disciples (3: 13-16), as well as a shorter list of four in 13: 3, he places Andrew fourth, after Peter, James and John.

When Jesus selected three key disciples to be in his inner circle, Peter was named first. Then came two brothers: James and John. Andrew, Peter's brother, was left out. This is strange considering that Andrew was called to discipleship by Jesus at the same



The Apostle Andrew was crucified at Patras in Achaia, around the year 70 A.D.

Photo: Martyr Mirror

time as Peter, James and John.

Peter, James and John have New Testament books bearing their name. Not Andrew. Peter, James and John are mentioned in Acts after Pentecost. Not Andrew. The Apostle Paul mentions both Peter and John. But not Andrew.

### Quietly devout

Yet when we look into the biblical records, we find that this "second fiddle" escaped negative attitudes. We find no trace of inferiority, jealousy, or bitterness. There's no hint of the kind of thing that infected the life of Judas Iscariot.

Instead, we find Andrew's life characterized by a consistent, though quiet, devotion to Christ. He apparently was willing to be his own man, even though he lived in the shadow

of a buoyant brother. He was content.

From the glimpses we get, Andrew's devotion to Christ seems to have worked itself out in one dominant way. Perhaps this is the reason Jesus selected him to be among the Twelve. He had a ministry of personal evangelism — Andrew brought others to Jesus.

### No doubter

Andrew is the first disciple named in John's gospel. And the first thing we discover about him is his readiness to believe. He quickly discerned the true identity of Jesus and he immediately put that belief into action. He hurriedly sought out his brother, told him the good news and brought him to the Messiah. (See John 1: 40-42.)

Andrew could have kept the

news to himself. After all, such knowledge would give him an edge over his brother. He could use this to elevate himself. He could say, "Let Peter find out for himself." But Andrew refused to allow a dominant brother to sour his disposition or to dull his perceptions or to paralyze his behaviour.

Andrew stands in contrast to one of the last disciples identified in John's book, a doubter named Thomas. Instead of a "show me" attitude, Andrew's heart was open to receive the truth. He believed and he communicated this belief to his brother.

### Reaches out to children

Not only did Andrew reach out to his own family with the

good news of Christ, he directed his attention to children. Consider the feeding of the 5,000 (John 6: 5-13). When the other disciples stood dumbly before the impossibility of feeding so many people, Andrew found a little boy with a lunch and brought him to Jesus. Though his own faith staggered in the process, he still came forward with at least a potential solution.

Sometimes "second fiddles" take out their frustrations on those below them. Weak people attempt to lift themselves by stepping on others. They seek to gain prominence at someone else's expense. Thus, we might expect someone like Andrew to be extra tough on kids. Instead, we find a man leading a child to Jesus.

### First missionary

Later in John's Gospel Andrew is at it again. This time the account involves some Greeks (John 12: 20-22). The foreigners first approached Philip with the request, "Sir, we would like to see Jesus." He, in turn, took the matter to Andrew.

Like any proud Jew of that day, Andrew could have easily dismissed the request and told the Greeks to "get lost." He could have allowed prejudice to dictate his response. But, instead, he brought the request to Jesus. Perhaps the Master would want to talk with these Gentiles?

Because of this incident with the Greeks, Andrew has been noted as the first foreign missionary of the Church. He is also labelled the first home missionary because of his efforts in bringing his brother to Jesus.

So it is that Andrew, the "second fiddle," deserves a grand hand of applause for his place in biblical history. Indeed, what if he had *not* brought Peter to the Lord? Referring to this, William Temple wrote, "Perhaps it is as great a service to the Church as

continued on p. 12...



## Environment/Features

## Consider Andrew – Peter's brother

— continued from p. 11  
ever any man did." Playing "second fiddle" is not all that bad. In fact, it can be wonderful — especially when the conductor is Jesus.

*Roger Schoenhals lives in Seattle, Wash.*

### Martyred on an X-shaped cross

November 30 is the feast day of Saint Andrew, the patron saint of Greece, Russia and Scotland. According to tradition, Andrew preached in Asia Minor and Greece, and he may have preached in the Ukraine. He was martyred in

Greece by being crucified on an X-shaped cross. He is reported to have gladly testified of the Saviour during the three days he hung on the cross.

Heraldic symbolism portrays the St. Andrew's cross as an X-shaped cross. The city of Amsterdam carries three such silver crosses in its weapon. The flags of Scotland and Nova Scotia show a white X on a blue field. The Union Jack of Great Britain combines three flags and three crosses: the red straight cross of St. George on white (England), the red X-shaped cross of Saint Patrick on white (Ireland) and the white X-shaped cross of St. Andrew on blue (Scotland).

BW

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Harry Spaling

### Earthtenders



*Our place and task in the environment*

## The poor get the brunt of it

All of us, rich and poor, rely on creation's resources to sustain our lives. However, this dependency differs between rich and poor in several ways.

The poor are more vulnerable to environmental changes and despoiling because they have a more direct relationship to the environment in which they live. In subsistence societies, the poor consume the same products they harvest. They have a day-to-day dependence on arable lands for crops, fresh water and oceans for fish, trees and vegetation for building materials, and domestic and wild animals for meat and clothing. If one of these resources is depleted or degraded, life itself is threatened.

In contrast, the rich are less influenced by and subject to environmental changes. Technologies eliminate or control environmental processes through fertilizer, irrigation, pesticides and mechanization. Modern economic systems reduce the dependency of the rich on their environment through processing, storage and packaging which extends the availability of products long after harvest, and by transportation of food and fibre to places far removed from their point of origin. The rich have sufficient buying power to not only choose which resource to consume, but to also afford substituting one resource for another when one is over-harvested or degraded.

### How do you count the cost?

The poor are also more vulnerable to natural hazards. When monsoons strike the coast of Bangladesh, disaster is measured in deaths,

sometimes by the tens of thousands. When hurricanes hit Florida or Hawaii, disaster is measured in property value. When Mount Pinatubo erupts in the Philippines, damage is measured in hundreds of villages destroyed. When Mount St. Helens erupts, damage is calculated in lost area of commercial timber. When drought strikes the Sahel or countries in eastern Africa, millions of people begin to starve. When drought hits the Canadian prairies, crop insurance or federal support programs soften the economic blow. Natural events strike the rich and poor alike, but the poor are more vulnerable.

When environments are degraded by natural events or by human actions, often the only option for poor people is to flee. In many places, but especially in Africa, people are migrating away from regions where resources which have sustained families and communities for generations are no longer capable of providing basic needs. There is now a new class of nomad: the environmental refugee.

The poor are especially vulnerable to a degraded creation. There is an urgent need and challenge for the church to include stewardship of creation in its ministry of compassion and service to the poor. Caring for creation and caring for the poor often go hand in hand.

*Harry Spaling lives in Drayton, Ont., and is a PhD candidate at the University of Guelph, Guelph, Ont.*

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## Finance/Comment



Photo courtesy CRWRC

Rose Omara gives advice to the mother of a malnourished child.

## When hollow becomes full: Some thoughts on world hunger

Rachel Boehm Van Harmelen

Hollow faces on our TVs are grim reminders of the state of our world. At least 800 million people around the world are poorly nourished. Each minute, 27 children die from hunger. That's 40,000 children a day.

Inside our hearts we feel the hollowness, too. It seems there's nothing in our small selves that can change a situation as big and as bad as that which faces southern and eastern Africa today, and other parts of the world tomorrow, where poverty prepares people poorly to withstand a year without rain, a devastating typhoon or the daily ravages of illness and disease.

But the hollow faces of Somalia tell another story, if we would listen. They tell not of drought or famine but of missed opportunity. People have missed the opportunity not of one season's successful crop (we could endure that in North America). They tell rather of the lack of opportunity for education, jobs which pay fair wages, good health, literacy, peace and the privilege of making choices to determine one's own future, to name only a few.

### Community programs

We tend to look at the immediate causes of hunger. But to find solutions, we must begin taking a closer look at deep-lying causes. We often think of helping the poor by giving food, which is necessary in emergency situations like Somalia today. But fighting the real cause of hunger — poverty

— involves longer-term problem solving.

The Christian Reformed World Relief Committee (CRWRC) and other development organizations like to call this kind of problem solving "community development." Community development is not something we can do for people, but it is helping people gain the opportunity to do something for themselves.

That reminds me of a recent letter from Reuben Ndati, community development worker for CRWRC's Ugandan partner group, Christian Rural Service. Reuben writes, "Rale Abiria (her name means *born in a time of hunger*) is a member of the Ayelembe Women's Club. She is a poor, needy woman in a CRWRC community development program. Rale's husband abandoned her more than ten years ago. She is responsible for her three children, Musa, Bako and Gume.

"When I visited her, she had no food reserves to complete the year, though she has land to farm.

"Rale and other members of the club have identified their common problems and come up with possible solutions. The major problem is lack of agriculture skills. So the development workers are discussing and sharing with the women helpful experiences of planting, weeding, conservation, harvesting and storage.

"Together, their lives are improving."

That sounds a lot like a report received recently from Tom and Lisa Bulten, CRWRC

## Financial Fare

### What is the best investment?

Everyone wants to know what the best investment is. Is real estate better than stocks? It seems that some people are making a lot of money investing in art. Bonds seem to be safe. Maybe emerging economies in the Far East have the most potential. How do you choose from all the possibilities?

The first question to ask yourself is: Why should I put away money for the future at all? Research has established that the number one reason for which people put away money is retirement. If this is the case, you might then ask yourself: How much money will I need for retirement? You can then calculate what you need by determining your lifestyle needs, adjusting for inflation, factoring in pension income and so on. In the final analysis you will arrive at a capital sum that you require at retirement to achieve your goals.

With this target in mind and armed with the fact that you only have a certain amount of money today as well as a limited ability to put some away on a regular basis, you can sit down and calculate the required rate of return that your investments have to earn on average to achieve your goal. These calculations form the basis of financial planning.

If you have no idea of the rate of return you require to achieve a certain objective, then it becomes much more difficult to select from the many investments that are available.

### Historical data

The best way to get a good idea of what to expect from different asset categories is to look at historical performance. In my experience, there does not seem to be a source of information that provides complete and comparable data on investment returns.

A study by Ibbotson is the most used in comparing U.S. stocks, bonds and treasury bills since 1926. Other comparative studies have provided me with perspectives on long-term investing. A recent comparison that came across my desk was compiled by the highly respected Barton Biggs of Morgan Stanley in New York.

Biggs examined comparative returns for 16 asset classes since World War II. Biggs is American and looked at American data. Because our economies and markets act in a very similar way, the information is very useful and

relevant to Canadians. The chart below summarizes his findings.

### Average annual total returns in modern times

in percentage points	AR	V	L	TC
Treasury Bills	5.6	10	10	10
Major Equities	10.1	4	7	7
Secondary Equities	11.8	3	5	5
Foreign Markets Equities	10.9	4	6	6
Emerging Markets Equities	16.0	1	2	1
U.S. Government Bonds	6.6	5	9	9
Corporate Bonds	6.0	4	8	8
Foreign Bonds	7.7	4	7	8
Venture Capital	19	1	1	10
Timberland	8.3	4	2	3
Residential Real Estate	8.1	9	3	3
Commercial Real Estate	7.7	8	4	5
Farm land	9.4	4	2	2
Art	9.0	5	5	1
Gold	7.0	2	9	9
Inflation	4.0			

AR: Annual Return, V: Volatility, L: Liquidity, TC: Transaction Costs

The numbers used under titles: volatility, liquidity and transaction costs are measured on a scale of 1 to 10 where 10 is the most desirable and 1 is the least desirable.

It is interesting to note that the only double digit returns come from equity participation. In other words, *ownership* on average provides a better return than *lending* your money for a fixed return.

The difference in returns becomes far more significant by subtracting the average rate of inflation since World War II (4 percent) from each of the annual return figures. For example, the real rate of return (after inflation) for treasury bills drops to 1.6 percent versus 15 percent on venture capital.

Many people have beliefs about different investments that are primarily based on recent experience. Standing back and looking at more historical data helps in making more objective investment decisions. According to Barton Biggs, "there is a tendency for returns to gravitate to their long term mean (average)."

He also points out that the safest way that he knows to double your money is to fold it over once and put it in your pocket.

Leonard Bick is a financial planner in Ancaster, Ont.

staff members in Uganda. They write, "One year ago, there were no pit toilets in Lapainat, a village of 600 families. Almost everyone gathered their water from impure sources. Few children were being vaccinated.

"Today community development groups are working to change that.

"Rose Omara, health pro-

gram director with a CRWRC partner agency, has energized the people of Lapainat to take control of their health problems. She trained health workers, who are now encouraging their own people to dig toilets, clean up water sources and vaccinate their children."

There is hope for those in poverty. There is also hope for those of us in wealth. God can

take the hollowness in each of us and transform it into hope that can change the world. It's happening today in Uganda for Rale Abiria and for the community of Lapainat. It can happen today in us.

Rachel Boehm Van Harmelen is communications coordinator for the Christian Reformed World Relief Committee in Burlington, Ont.



## Meditation/Books

## Children's books

*Dragon in the Rocks*, written and illustrated by Mary Day. Toronto: Greey de Pencier Books, 1991. Hardcover, 32 pp., \$14.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

After you have read *Dragon in the Rocks* you will never again hear the familiar tongue-twister "She sells sea shells by the sea shore" without thinking of Mary Anning.

*Dragon in the Rocks* is based on her real-life story. Unlike most 12-year-olds in the late 1700s, Mary was not interested in learning the intricacies of lace-making from her mother. Her heart was with her father, roaming the beach and collecting fossils. Often she was allowed to follow her father down the steep cliffs. He taught her how to chip the rock-hard clay with hammer and chisel to release the hidden fossil.

When her father died and left the family penniless, Mary spent her days at the beach searching for fossils. Each one she



sold helped keep the family afloat. But it was the huge fossil trapped in a cliff in a faraway cove that Mary longed to find. She couldn't count the number of nights her father had told her, "Its teeth are like razors and its eyes as big as saucers. Its body is as long as a rowboat and its head as long as a man." Mary was determined to find the dragon in the rocks.

Today Mary Anning is famous for unearthing the skeleton of a giant fish-lizard

that lived in the ocean millions of years ago. Her discovery was incredible in its time and drew the attention of a host of scientists. People everywhere spoke of the young girl from Lyme Regis and her mysterious creature from

the past. At present her ichthyosaur is displayed in the Natural History Museum in London, England.

*Dragon in the Rocks* is a story of a young girl's determination and courage. Marie Day has done a fine job in both writing and illustrating this book. Young paleontologists will be excited and inspired by Mary's adventures and her bravery.

*The Big Storm*, Rhea Tregebov, illustrated by Maryann Kovalski. Toronto: Kids Can Press, 1992. Hardcover, 32 pp., \$11.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Some of my children's favourite stories are woven around family events of long ago. It's in the telling over and over again that memories are

shared and enjoyed. To transcribe an oral tale to picture-book format must be quite a challenge. Rhea Tregebov in her book *The Big Storm* has succeeded in doing just that.

Set during the Depression, *The Big Storm* tells the story of Jeannette and her cat, Kitty Doyle. Together they enjoy a close and loyal relationship. One snowy, stormy day after school Jeannette forgets her

responsibilities to Kitty Doyle. Playfully Jeannette plods off to her friend's house through the snow. But Kitty Doyle is loyal. He waits and waits for Jeannette until he becomes "a little bump in the snow."

When Jeannette realizes that she has forgotten about her cat and sets out to search for him, the story's tension mounts. Jeannette does find Kitty Doyle. But not until the cold, still little cat carefully washes each paw and Poppa says, "A cat who washes its paws is not a sick cat," do we let our breath go.

Maryann Kovalski has recreated Jeannette's neighbourhood and her family's delicatessen through her well-researched and evocative illustrations. She was able to bring the old Winnipeg neighbourhood to life after looking at Eaton's catalogues from the '30s and perusing through Tregebov's family photographs.

*The Big Storm* was written for children 3-7 and is sure to strike a nostalgic chord in many parents.



## Friends of God

Wayne Brouwer

## Warrior

"Praise be to the Lord my Rock, who trains my hands for war, my fingers for battle." (Psalm 144:1)

Pyrrhus was a Greek military commander in the third century B.C. Under his leadership an army landed in Italy and began to sweep towards Rome. After one preliminary struggle which gained victory for the Greeks but cost them many lives, a subordinate congratulated Pyrrhus on his success. His reply was less than enthusiastic: "Another such victory and we are ruined!" That's the background of the phrase "Pyrrhic victory." It means a battle won at too high a price.

I think of that phrase when I read Psalm 144. There's something about this psalm I don't like. That's because of its combat imagery, I think. God is a warrior for David, someone who "trains my hands for war, my fingers for battle"; someone who "subdues people under me."

I'm not sure if I'm a convinced "conscientious objector," though I have tendencies in that direction. I remember standing in the back room of our radio station at college late one night, reading with others the lottery numbers of the U.S. Selective Service military draft which came across our United Press International teletype. My number wasn't chosen, and that year compulsory service for the Vietnam War ended — so I didn't have to face being drafted.

## Are there 'just wars'?

My Christian faith, shaped by the Scriptures and the community of God's people, has increasingly pushed me towards pacifism. That's not an easy position to take when my father distinguished himself in World War II military service, and when many of the older people in my congregation know first-hand the great evil of Hitler's Nazi machine and the place armed resistance had in defeating it.

But I was sickened again by the Persian Gulf War in 1991, as I am with the fighting in Somalia, Czechoslovakia, Yugoslavia, Northern Ireland, South Africa.... War brings grim statistics: for every 100 people who are killed in modern warfare, five are babies, 31 are older children, two are pregnant women, 21 others are women, 18 are male labourers and businessmen, seven are senior citizens and one is a mentally incompetent person housed in a psychiatric hospital. That totals 85! The other 15 are soldiers, of course. But no arms merchants die in war. Nor do generals these days; nor do any who are speculators on international markets; nor do politicians. Maybe you see why war leaves such a bad taste. Who wages it, and who pays?

## Powerful deliverance

So images of God as warrior are hard to stomach. I understand David's desire for protection from enemies. I appreciate his joy at release from slavery and slaughter. And maybe that's where I should leave it. Because Psalm 144, regardless of its militaristic overtones, emphasizes the great divine gifts of salvation and relief.

Perhaps my avoidance of battle arises from the safety of my rather protected world. It might be that if I were in David's shoes, far more directly involved in the horrible might of brutish corruption, my view of God would carry more stripes on its sleeves.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.





## Peter and Marja are



### Dear P & M:

*When I was a young teenager, I was repeatedly sexually assaulted by my "nice, Christian" boyfriend. While it never actually proceeded to rape, it still dramatically affected me. In spite of my repeated "no's" and even minor physical struggles, I was coerced into performing oral sex on him, and was touched in places I wasn't comfortable with. After we broke up, this became the pattern for other relationships.*

*Two years ago, after much struggle and therapy, I decided to end this pattern. I am now in a relationship with a sincere Christian who really challenges me to grow. He knows a bit about the abuse, but hasn't pushed me for details. How much should I tell him, especially about the extent of the physical interaction? I am quite sure this will not cause him to end the relationship, and I realize sharing has to be a gradual process as the relationship develops. Would this knowledge help him better understand and support me, or just create more questions and turmoil in him?*

*Healing, but unsure.*

### Dear Healing:

Your decision to end this pattern took courage. Many don't dare to enter therapy, but you did and the Lord has blessed your struggle by leading you into a new and healthy relationship. Praise God!

In discussing the abuse in the first relationship and the sexual patterns in further relationships we advise you to be very frank and open. It's not necessary to provide each explicit detail and situation but you can certainly tell your boyfriend what you told us. As your relationship deepens and physical intimacy increases, you will have to be very honest about what makes you comfortable and what doesn't. If this relationship results in marriage your partner will have to know what gives you pleasure, what causes you discomfort — and why. Too many marriage partners have kept crucial secrets from each other which, if only they had been shared, would have resulted in greater closeness and understanding.

When Peter prepares a couple for marriage, he always asks whether either person has ever experienced physical, emotional or sexual abuse. One in four persons acknowledges having had such an experience. Peter's next question is whether they have discussed it together. Often they have, and it is very evident that such personal knowledge of each other has brought them closer together. If the abuse has never been shared, the discussion comes to a quick stop and focuses on the essential facts and feelings. For

many this is the beginning step of much healing.

You will need to share *some* of the facts and all of your feelings. Feelings kept within become stronger over time and create distance. Feelings expressed and shared become lighter and create intimacy. The risk of sharing is well worth it. It will allow you to reveal yourself. In turn, it will allow your boyfriend to reveal himself. Your sharing may give him permission to deal with some things that he needs to share. This sharing will enable you to extend your personal healing into your growing relationship.

We commend your boyfriend for not pushing you for more information even though he already knows a bit about the abuse. If you don't share more as the relationship becomes more intimate, he will feel shut out. He may feel you don't really trust him to understand and accept you. Of course, the details of the abuse will be upsetting to him. After all, he loves you and he will feel very protective of you. It will anger him when he hears of your victimization. But it is better for him to be angry *with* you about these things than to be angry *at* you because you decided to keep him in the dark.

For example, we felt anger when we read your letter. Many of our readers have had similar experiences with "nice, Christian" boys and men! Too many guys have given in to their desires; too many girls have given in to their fears. (And vice versa as well!) We know that our culture sends many confusing yet powerful messages. But the present legal position in Canada is that "No means No." Any coerced sex that pushes the "no" aside is rape.

Since you have had such success with therapy, we encourage you to make use of another counselling session, first for yourself and then with your boyfriend. You will sense the right time to involve him. A sensitive Christian counsellor can give you the support you need to be completely vulnerable to each other.

Perhaps this column can be a good discussion starter for both of you and for any other reader who can relate to your past experiences.

**Write to: P & M**  
c/o Christian Courier  
4-261 Martindale Road  
St. Catharines, ON L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.*

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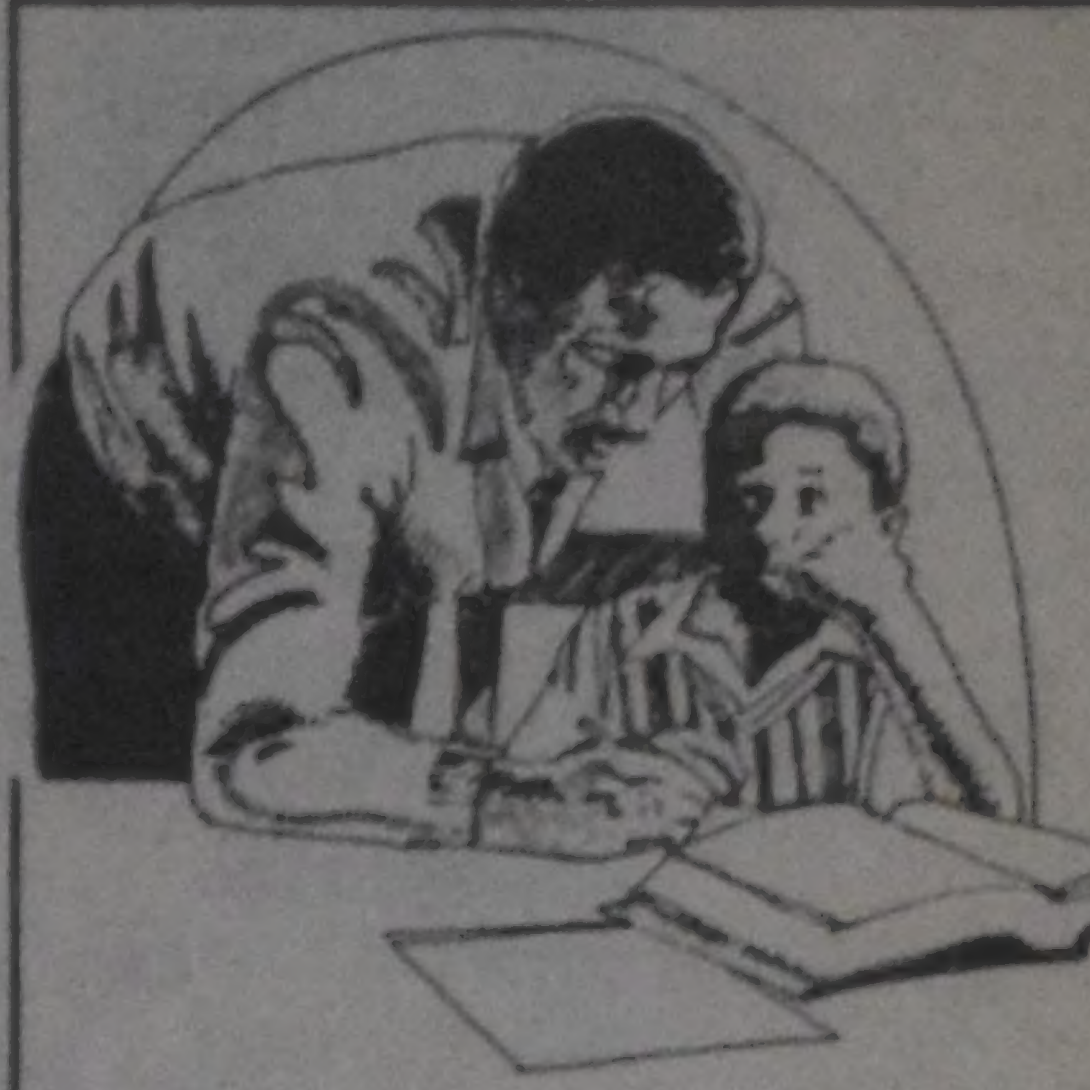

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If you wish a photo included, send us the original.            d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.            e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p><b>NEWLYWEDS &amp; NEW PARENTS</b>            We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p><b>Christian Courier</b>            4-261 Martindale Rd.            St. Catharines, ON L2W 1A1            Phone: (416) 682-8311            Fax: (416) 682-8313</p>	<p><b>KONONIUK (nee DYKSTRA):</b>            Helen and Alec thank God for the safe arrival of a son  <b>JACOB SETH</b>            born Nov. 18, 1992.            Proud grandparents are Mrs. Christine Kononiuk of Waterford, Ont., and Mr. and Mrs. Clarence and Sya Dykstra of Beamsville, Ont.            Home address: R.R. #1, Box 29, Robert Dr., Port Elgin, ON L0R 1B3</p> <p><b>VAN DYK:</b>            With praise and thanksgiving to God, we, John and Elizabeth Van Dyk, joyfully announce the birth of our second child,  <b>ERICA CHRISTINE</b>            on Oct. 4, 1992, weighing 7 lbs., 12 oz.            A little sister for Stephanie.            Another precious grandchild for Chris and Ali Troelstra of Terrace, B.C., and Marten and Tina Van Dyk of Whitby, Ont.            Home address: 114 Elliott St., Cambridge, ON N1R 2J8</p> <p><b>Birthdays</b></p> <p><b>HORLINGS:</b>            It's Dad's 90th birthday!            on December 2, 1992            With thanks to our heavenly Father we celebrate God's care and guidance for  <b>WALTER HORLINGS</b>            during 90 years of vigour and good health.            With love and continuing fond memories of supporting care,            Hettie            Joan &amp; Peter Schaafsma            David, Rob &amp; Michelle, Daniel            Tom &amp; Helen Horlings            Jouke &amp; Rochelle, Roger &amp; Nicole            Elsie Horlings            Frank &amp; Betty-Ann Horlings            Marc, Curtis, Ryan            Wally &amp; Nance Horlings            Chad, Matthew            Open house, Dec. 5, 1992, from 2:30 - 4:30 p.m. at Holland Chr. Homes, Trinity Tower Recreation Room.            Address: c/o Holland Christian Homes, Hope Tower, Apt. 215, 7900 McLaughlin Road South, R.R. #10, Brampton, ON L6V 3N2</p> <p><b>Marriages</b></p> <p><b>GRAM-DEVRIES:</b>            In the spirit of Christian joy we announce the marriage of  <b>ALISA JANE</b>            to  <b>IVAN HENRY</b>            children of Robert and Alice Gram of Fontheil, Ont., and Edward and Rhea DeVries of Smithville, Ont., the Lord willing, on Saturday, Nov. 28, 1992, at 2:30 p.m. in the Chr. Ref. Church, Smithville, Ont., Rev. J. De Jong officiating.            Future address: R.R. #2, Smithville, ON L0R 2A0</p>	<p>Brantford Simcoe            1952 December 7 1992            "Unless the Lord builds the house, those who build it labor in vain" (Ps. 127: 1a).            On the occasion of their 40th wedding anniversary, we rejoice with our parents and grandparents,  <b>WIEGER BAUKE and JOHANNA STELPSTRA</b>  <b>(nee RENKEMA)</b>            because of the love and blessings we as a family have received through their union.            With love Dad (Opi) and Mom (Omi), David &amp; Nancy Stelpstra — Simcoe, Ont.            Joel, Cameron            Ted &amp; Sara Stelpstra — Samia, Ont.            Brittney, Jordan, Dylan            Robert Stelpstra — Gibsons Landing, B.C.            Nelinda Stelpstra &amp; Ed (fiance) — Smithers, B.C.            We hope to celebrate with family and friends at the Simcoe Recreation Centre on Dec. 28, 1992, at 7:30 p.m.</p> <p>Westerbork Smithville            1952 December 4 1992            "... Where does my help come from? My help comes from the Lord ..." (Ps. 121: 1b, 2a).            With praise and thanksgiving to our Lord we are happy to announce the 40th anniversary of our parents and grandparents,  <b>GERRIT and FOEKJE VOS</b>  <b>(nee ZWAAGSTRA)</b>            We thank you for your love and support in our lives. The Lord has richly blessed you and we pray that God will continue to be near to you in the years to come.            Art &amp; Tina Vos — St. Ann's, Ont.            Michelle, Sherry, Amanda, Gerrit            Jane &amp; Adrian Vanderwier — Smithville, Ont.            Leona, Hugh, Gayle, Gerrit,            Richard, John, David            Wilma &amp; Ron Acaster — Fenwick, Ont.            Natasha, Trina, Jacob, Jordyn            Lloyd &amp; Glenda Vos — Smithville, Ont.            Melissa            George &amp; Sharon Vos — Smithville, Ont.            Jacqueline, Julie            Paul &amp; Ingrid Vos — St. Ann's, Ont.            Ruby            John &amp; Nancy Vos — Smithville, Ont.            Jennifer Vos — Smithville, Ont.            Home address: R.R. #2, Smithville, ON L0R 2A0</p> <p><b>Teachers</b></p> <p><b>Listowel, Ont.: Listowel Chr. School</b> invites applications for the position of <b>Principal</b> for the 1993-1994 school year. At present the position consists of 50 percent administration and 50 percent teaching. For information or application contact:  <b>Mary Gibbon, Principal</b>  <b>Box 151, Listowel, ON N4W 3H2</b>  <b>Phone: (519) 291-3086.</b></p>	<p>11st. Fr. Abbotsford, B.C.            1900 1992            "Hoe dichter ik nader, het huis van mijn Vader, de harder ik hijg."            This was one of our mother's words which she recited towards the end of her life on earth. After suffering for many years of Alzheimer's,  <b>TRIJNTJE DE JONG</b>  <b>(nee VAN DER WAL)</b>            died on Nov. 17, 1992.            Mother was predeceased by her husband Haring De Jong on Aug. 3, 1992.            Their children:            Welly (predeceased 1988)            Alie (predeceased 1957)            Fred &amp; Shirley — Vulcan, Alta.            Mary Anna &amp; Henry Kaiser — Kelowna, B.C.            Barbara &amp; Albert Vegter — Claresholm, Alta.            Durk &amp; Janny — Calgary, Alta.            Johanna — Victoria, B.C.            Harold &amp; Deana — Lacey, Wash., U.S.A.            Wilma &amp; Gerit De Wit — Vernon, B.C.            Eddy &amp; Pearl — Lethbridge, Alta.            John &amp; Margrit — Port Alberni, B.C.            43 grandchildren and numerous great-grandchildren.</p> <p>Willemstad, Thunder Bay,            the Neth. Ont.            July 11, 1902 Nov. 5, 1992            "For by grace you have been saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2:8).            On Thursday, Nov. 5, 1992, the Lord suddenly called home our dear husband, father, grandfather and great-grandfather,  <b>JAN ARIE GROOTENBOER</b>            at the age of 90 years.            Predeceased by his first wife, Geertje, daughter, Clara Magee and son-in-law, Bert Donkersgoed. He will be missed by his beloved wife of 50 years, Jacomina, and his children:            Mijnie Donkersgoed — Listowel, Ont.            Koen &amp; Jean Grootenboer — Munillo, Ont.            Betty &amp; Ed Niemi — Nipigon, Ont.            Chris &amp; Audrey Grootenboer — Munillo, Ont.            Ann &amp; Victor Maloney — Thunder Bay, Ont.            Earl Magee (son-in-law) — Ottawa, Ont.            Arie &amp; Bonnie Grootenboer — Munillo, Ont.            Margaret &amp; Myron Warezek — Thunder Bay, Ont.            25 grandchildren and four great-grandchildren.            The funeral took place on Nov. 9, 1992, at the First Chr. Ref. Church in Thunder Bay, Ont.            "Surely goodness and mercy shall follow me, all the days of my life; And I will dwell in the house of the Lord forever" (Ps. 23: 6).            Correspondence address: R.R. #1, Munillo, ON P7C 5K3</p>	<p>March 8, 1962 Nov. 10, 1992            "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness which the Lord, the righteous judge will award to me on that day — and not only to me, but also to all who have longed for his appearing" (2 Tim. 4:7).            After a long courageous battle with leukemia the Lord has called home His child,  <b>WENDY PATRICIA MEIJAARD</b>  <b>(nee DEGROOT)</b>            Beloved mother of Stephanie Ann and Debra Lynn.            Wife of John Meijaard.            Dearly loved daughter of Henk and Ann DeGroot.            Much loved sister, and sister-in-law of:            Steve &amp; Diane DeGroot — Hamilton            Debra DeGroot (predeceased 1966)            Marlene &amp; Peter Knevel — Hamilton            Irene DeGroot — Hamilton            Loving granddaughter of Sieger DeGroot.            Dear daughter-in-law of John and Jennie Meijaard Sr.            Dear sister-in-law of:            Jackie &amp; Theo Haalstra            Ginny &amp; Henry Meeboer            Tammy &amp; Ken Wiersma            Diane Meijaard &amp; Dave Temorshuizen            Loved aunt of her nieces and nephews.            Correspondence address: H. DeGroot, 54 Winchester Blvd., Hamilton, ON L8T 2M8</p> <p>Hallam Penetanguishene            1940 1992            "I know that my Redeemer lives."            On Oct. 21, 1992, the Lord ended the suffering of A.L.S. and cancer by taking home his child,  <b>ROBERT (RUTGER) MIEDEMA</b>            in his 52nd year at Penetang General Hospital.            Beloved husband of Eva Miedema (nee van Grootheest).            Loved father of:            Shirley            Karen &amp; Micheal (fiance)            Juanita &amp; Dave (fiance)            Warren            Son of Wybe Miedema and the late Anna.            Brother of:            Klaaske &amp; Harry Vander Kooij            Sam &amp; Marjorie Miedema            Donald &amp; Eva Miedema            Rev. Dirk &amp; Grace Miedema            nieces and nephews.</p> <p><b>For Rent</b></p> <p><b>RENT FREE</b>  <b>Large farm house, between Simcoe and Brantford in exchange for 2-3 hours daily chores on hog farm. Must have some experience and references. Call (519) 443-7422 or (519) 752-0662.</b></p>
<p><b>Thanks</b></p> <p><b>KNOPPERS:</b>            Our heartfelt "thank-you" to churches, Classis Alberta North, organizations, and so many people who — with flowers, presents, cards, open house, and worship, made the 50th anniversary of our marriage and ministry unto a feast.            We thank the Lord that you were part of our journey.            Reflecting on this journey we say: "amazing grace."            Barthie and Nick Knoppers.</p>				



Help Wanted	Teachers	Events	Miscellaneous
<p>Experienced milker wanted on large dairy farm in Abbotsford, B.C. Phone: (604) 859-5031.</p> 	<p><b>Agassiz, B.C.: Agassiz Chr. School.</b> The position for principal in a growing rural Christian school of 106 enrolment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Administrative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to:</p> <p><b>Agassiz Christian School,</b> Box 3230, Agassiz, BC V0M 1A0 Attn.: Education Committee</p>	<p><b>"AGRICULTURAL EDUCATION — TRAINING TOMORROW'S LEADERS"</b></p> <p><b>Annual Convention and Banquet</b></p> <p><b>CHRISTIAN FARMERS FEDERATION OF ONTARIO</b></p> <p>DATE: Wednesday, December 2, 1992, D.V. TIME: 10:00 a.m. - 4:00 p.m. Banquet 5:30 p.m. LOCATION: Italian Canadian Club of Guelph, 135 Ferguson St., Guelph, Ont.</p> <p>KEYNOTE SPEAKER: Ron Vos, Assistant Professor of Agriculture, Dordt College, Sioux Center, Iowa, U.S.A. "Agriculture Education — Training Tomorrow's Leaders"</p> <p>AFTER LUNCH: Entertainment.</p> <p>AFTERNOON PANEL: Focus: "The challenges of Providing Effective, Post-Secondary Agricultural Education in Ontario." Moderator: — Tom Oegema, CFFO Past-President.</p> <p>Panelists: — Dr. Rob McLaughlin, Dean, Ontario Agricultural College, University of Guelph — George Arnold, Manager of Agricultural Banking Services in Ontario, Royal Bank, Toronto — Frances Anderson, Reporter, Ontario Farmer, Exeter — Jim Ross, President, Grand Valley Fortifiers, Cambridge.</p> <p>BANQUET SPEAKER: Dr. Ron Matthies, Assoc. Professor, Director of Peace &amp; Conflict Studies, Conrad Grebel College, University of Waterloo. "Hope in a Hurting World"</p> <p>TICKETS: Convention — \$20 per person; Banquet — \$20 per person.</p> <p>To register, Phone: (519) 837-1620; or FAX: (519) 824-1835 Deadline: Friday noon, November 27, 1992</p>	 <p>Check out our classifieds for possible teaching positions.</p>
<p><b>Personal</b></p> <p>THE CONSULATE-GENERAL WOULD LIKE TO GET IN TOUCH WITH THE FOLLOWING INDIVIDUALS:</p> <p>van der TEEMS, Geertuida, born May 3, 1932, in Utrecht, married to Lewis William Pernokis, immigrated to Canada July 1959.</p> <p>HESELINK, Gerrit J., born May 24, 1928 in Rotterdam, immigrated to Canada May 14, 1977, last known address in the Netherlands: Crooswijksestraat 106B, Rotterdam.</p> <p>JUHASZ, G.M., born December 6, 1936, immigrated to Canada on March 6, 1992.</p> <p>MAX, Hedwig Genoveva born March 16, 1914, immigrated to Canada on November 29, 1991.</p> <p>SIJBESMA, Folkert born July 1, 1959, immigrated to Canada on April 29, 1987.</p> <p>VAN DER MEER, Albert, born September 4, 1914 in Den Helder, immigrated to Canada on March 3, 1965, last known address in Amsterdam.</p> <p>VANDONSCOT, F.C., born November 27, 1927, immigrated to Canada in 1968.</p> <p>WINKEL, J.M., born September 20, 1931, immigrated to Canada on November 5, 1979.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS 1 DUNDAS ST. WEST, SUITE # 2106, BOX 2 TORONTO, ONTARIO M5G 1Z3 PHONE: (416) 598-2520 FAX: (416) 598-8064</p>	<p><b>Rexdale, Ont.: Timothy Chr. School</b> invites applications for a temporary full-time teaching position for Grades 2 and 3, to fill a maternity leave beginning March 22, 1993.</p> <p>Send letter of application, resume and references to:</p> <p><b>George Guichelaar</b> Timothy Chr. School 28 Elmhurst Dr. Rexdale, ON M9W 2J5 Phone: (416) 741-5772</p> 		<p><b>ADDRESS CHANGE</b></p> <p>Please use this form and allow four weeks for processing request.</p> <p>Attach your present label here.</p> <p>Please indicate when new address takes effect.</p>
<p><b>For Rent</b></p> <p><b>Punta Gorda, Florida</b> Want a safe holiday?</p> <p>Rent our 2-bedroom condo in park-like surroundings. Security, tennis, pools, fishing, boating with access to Gulf. Bikes available. \$1,600 U.S. per month. Dec. 92 available for \$1,000 U.S. Call (519) 765-1637 or (519) 765-2379 for information and pictures.</p> <p>For rent, one-bedroom trailer in Palmetto, Florida. \$400 U.S. per month. Available December and January. Phone: (416) 957-3755.</p>	<p><b>Help Wanted</b></p> <p>Thousands of Canadians are waiting for the gift of a life-saving transplant. The Kidney Foundation of Canada urges you to sign an organ donor card.</p>	<p><b>DIRECTOR OF DEVELOPMENT</b></p> <p>The Christian Economic Development Associates, a partner group of the Christian Reformed World Relief Committee, invites applications for the position of <i>Director of Development</i>. Successful candidates need experience in either economic development with disadvantaged people, or fund raising experience.</p> <p>Send resume by <b>December 15, 1992</b>, to:</p> <p>Mr. John Vander Ploeg, President Christian Economic Development Associates 3000 Covington Road Kalamazoo, MI 49002</p>	<p>Effective: _____</p> <p>Name: _____</p> <p>New Address: _____</p> <p>City: _____</p> <p>Prov.: _____</p> <p>Code: _____</p> <p>mail to: Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1</p>
		<p><b>PASTOR NEEDED</b></p> <p>The <b>Neerlandia Chr. Ref. Church</b> is seeking a pastor. We are a congregation of 110 families within a rural community in North-central Alberta. For our church profile or further information contact:</p> <p><b>Search Committee</b> Neerlandia Chr. Ref. Church, c/o Brenda Strydhorst Box 4, Neerlandia, AB T0G 1R0 or call (403) 674-5868</p>	



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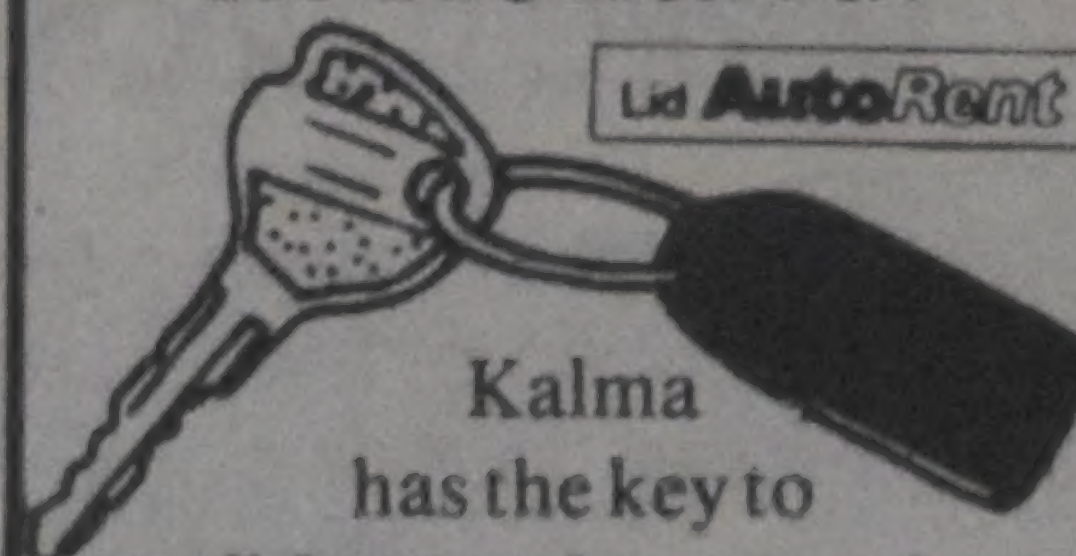
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## Miscellaneous

## ATTENTION: SEMINARY STUDENTS

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The completed application form must be in the secretary's  
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## Events

## Calendar

**Nov. 24 - Dec. 5** Canadian concert tour by Martin Mans, virtuoso organist from the Netherlands. All events at 8 p.m. Nov. 24: Ebenezer Can. Ref. Church, Burlington, Ont.; Nov. 25: Knox Presb. Church, St. Thomas, Ont.; Nov. 26: Maranatha CRC, St. Catharines, Ont.; Nov. 27: Maranatha CRC, Bowmanville, Ont.; Nov. 28: Chalmers United Church, Woodstock, Ont.; Dec. 2: Can. Ref. Church, Attercliffe, Ont.; Dec. 4: Can. Ref. Church, Fergus, Ont.; Dec. 5: Second CRC, Brampton, Ont. Info: (416) 455-0797.

**Nov. 26 - 29** Twenty-fifth anniversary celebrations, Durham Chr. High School, Bowmanville, Ont. Info: (416) 623-5940.

**Nov. 26 - 28** "The Tavern," a main stage production by George M. Cohan, directed by Raymond Louter, 8 p.m., Redeemer College, Ancaster, Ont. Matinee: Nov. 25 at 12 noon. Info: (416) 648-2131.

**Nov. 27 - 29** Open house at George Langbroek's Rainbow Studio. Wine tasting by Stonechurch Vineyards on Sat. evening from 7-10 p.m. at 5 Philpark Rd., St. Catharines, Ont.

**Nov. 27 - Dec. 4** The TDCH drama dept. presents Oscar Wilde's "The Importance of Being Earnest," at the TDCH, Woodbridge, Ont. Regular performances: Nov. 27 and Dec. 3 (8 p.m.). Dinner theatre performances: Nov. 28 and Dec. 4 (7:30 p.m.). For tickets call (416) 851-1772 or 741-2273 a.s.a.p.

**Nov. 28** "Eh JJ Show" on Vision TV (watch for local times).

**Nov. 28** Organ concert by Andre Knevel, 8 p.m., Mountainview CRC, Grimsby, Ont. Program includes classical works, improvisations and a sing-a-long.

**Nov. 28** Annual tea and craft sale, 1-4 p.m., Shalom Manor, Grimsby, Ont.

**Nov. 29** City-wide hymnsing, 8 p.m. First CRC, Sarnia, Ont.

**Nov. 30** "Beyond Child Abuse: Hear Their Cries," a conference to promote hope and healing when child abuse occurs. Speakers: Mary VanderVennen, John Groen and Al Dreise. At 7:30 p.m., Rehoboth-Fellowship CRC, 800 Burnhamthorpe Rd., Etobicoke, Ont.

**Dec. 2** CFFO Annual convention and banquet at Italian Canadian Club, 135 Ferguson St., Guelph, Ont. Convention at 10 a.m. (keynote speaker: Dr. Ron Vos, Dordt College). Banquet at 5:30 p.m. (speakers: Dr. Hugh Cook and Dr. Ron Matthies). Info: (519) 837-1620.

**Dec. 3** "Zingend Geloven" special evening open to all, 7:30 p.m., Heritage Hall, Holland Chr. Homes, Brampton, Ont.

**Dec. 4** Christmas concert by the RC Concert Choir & Chamber Orchestra (directed by Christiaan Teeuwssen with Carolyn Stronks on flute), 8 p.m., Redeemer College, Ancaster, Ont. Info: (416) 648-2131.

**Dec. 5** Christmas sing-a-long, 7:30 p.m., CRC, Strathroy, Ont. With the combined St. Thomas Ladies' Choir, Male Choir and Strathroy Mixed Choir.

**Dec. 6** "Nederlandse Kerstzangdienst," 7:30 p.m. Emmanuel Ref. Church, 170 Clarke St. N., Woodstock, Ont. Will be repeated on Dec. 13, same time. Info: (519) 537-6422.

**Dec. 11** Advent celebration with the Adoramus-Maranatha Choir (dir. John Hunse), at 8 p.m., Fruitland CRC, Fruitland, Ont.

**Dec. 12** Christmas choir and organ concert, with guest organist Andre Knevel, at 7:30 p.m., Centennial United Church, 858 Dundas St., London, Ont.

**Dec. 12** "An English Christmas" presented by the Listowel Concert Singers with brassroots and organ. At 8 p.m., Trinity United Church, Listowel, Ont.

**Dec. 13** Handel's "Messiah" presented by "The Laudate Dominum Choir" (dir. Barbara Mavin) and organist Dick DeJonge. At 8 p.m., St. Paul's Congregational Church, Chatham, Ont.

**Dec. 18 - 21** Annual candlelight services of the Adoramus-Maranatha Choir (dir. John Hunse). Dec. 18 at 8 p.m., Mount Hamilton CRC, Hamilton, Ont. Dec. 21 at 7:30 p.m., York CRC, York, Ont.

**Dec. 19** Christmas sing-a-long, 7:30 p.m., Central United Church, St. Thomas, Ont. With the (combined) St. Thomas Ladies' Choir, Male Choir and Strathroy Mixed Choir.

## Events

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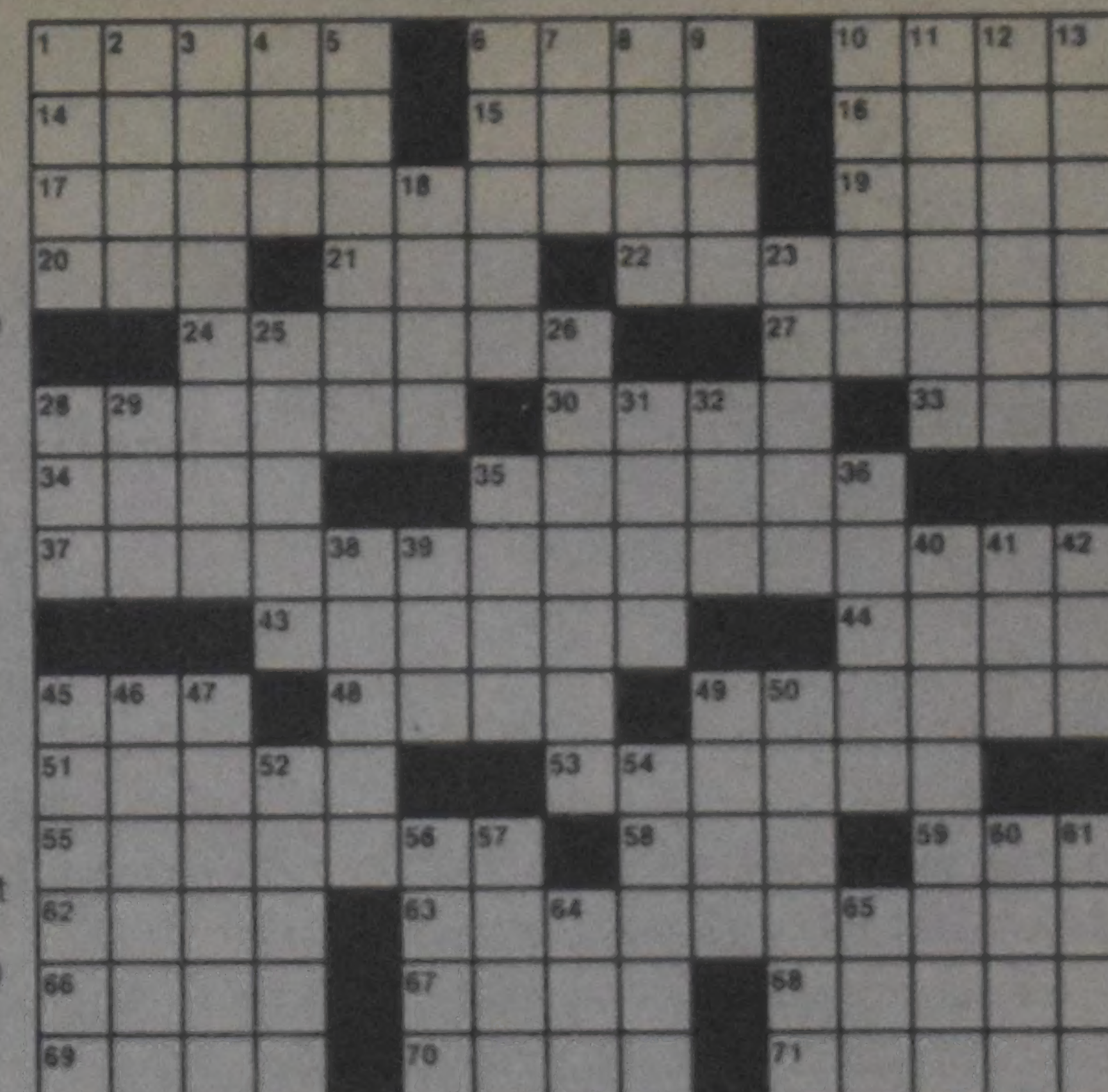
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### This week's Puzzle

by Avery P. Bromfield

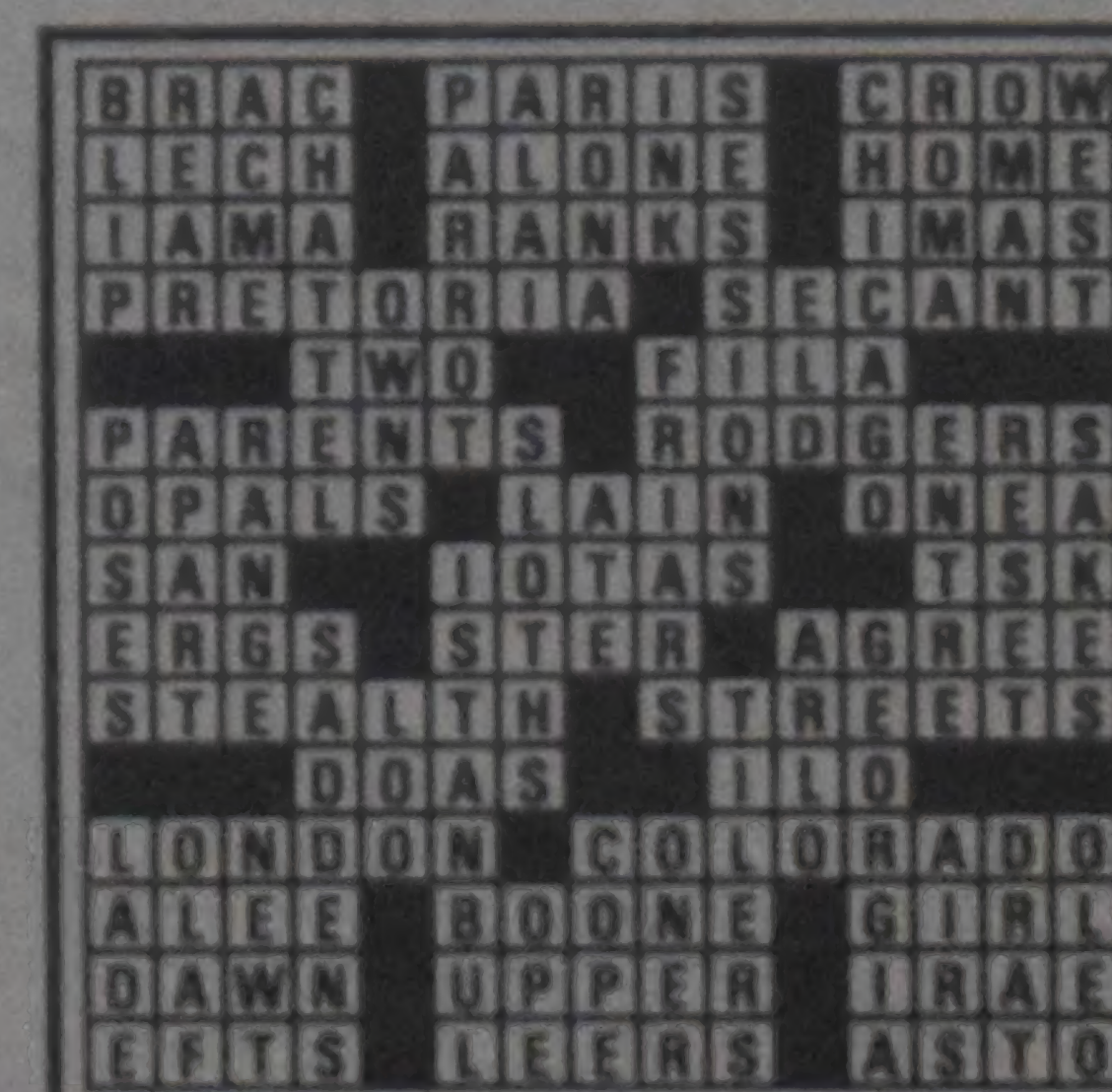
**ACROSS**  
1 Joining cords  
6 Feather part  
10 People that count  
14 One — (person to person)  
15 Butter substitute  
16 Latvian  
17 Shoe linings  
19 Resound  
20 Amerind  
21 Tatami  
22 Tennis shoe kin  
24 Selfish one  
27 In agreement  
28 Purposeful trip  
30 Bring up  
33 Rage  
34 Dillon  
35 It. historian  
37 "You cannot put the same —" (Publius Syrus)  
43 Airports  
44 Russ. ruler  
45 — soda  
48 Hero  
49 Wooded tract  
51 Organic compound  
53 Arachnid  
55 Interstellar dust masses  
58 Employ  
59 Haggard heroine  
62 — Scott  
63 Heavy shoe  
66 Philippine tree  
67 Circle  
68 Diamond and Simon  
69 Not so much  
70 Facile  
71 "— Hall"

**DOWN**  
1 Clark Kent's girl  
2 Moffo or Magnani  
3 Musical piece  
4 Compass pt.  
5 Homily  
6 Footwear  
7 Everything  
8 "The Life of Riley" Lanny  
9 Ship's officer  
10 Shoe feature  
11 "Peter Piper picked a —"  
12 Goddess of wisdom  
13 Warehoused  
18 Uttered  
23 Ahead of time  
25 Having a portal  
26 Journeys  
28 Printer's spaces  
29 Cheering word  
31 Holiday times  
32 Ventilate  
35 Salesman's car  
36 Burning  
38 Bay window  
39 Doze  
40 Kind of rotation  
41 Alliance letters  
42 Explosive  
45 Open shoe  
46 Fine



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### Last week's Puzzle



47 Defames in a way  
49 Herring or mackerel  
50 "— Grecian Urn"  
52 Some paintings  
54 Obese  
56 Farm measure  
57 Lamb  
60 Sun: pref.  
61 Gaelic  
64 Switch words  
65 Corral

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## News

# Christian education in Australia: alive and well

John Van Dyk

Australia: land "down under," where the kangaroos and kookaburras play. To many of us Australia is a far-away place, a country largely unknown and frequently ignored. No wonder: seldom if ever does Australia make the headlines.

We have probably heard somewhere that Australia, like so many other countries, is currently experiencing a deep economic recession. Readers of *Christian Courier* will know, of course, that Australians don't take their churches all that seriously (see C.C. Sept. 15, p.8). And once in a while we read sensational stories about crocodile and shark attacks along the riverbanks and beaches of Australia's tropical north.

But maybe no news is good news. And the good news from Australia is this: Christian schooling is flourishing in this beautiful but very secular country. Christian schools are popping up everywhere. Christian teaching is a topic vigorously discussed in many places. Christian teacher education programs are taking off. And the authorities are beginning to show signs

## Variety of services

I recently spent six months in Australia working with schools that are members of Christian Parent Controlled Schools (CPCS), a sister organization of Christian Schools International (CSI). Though small compared to CSI, CPCS is nevertheless an impressive organization. Its membership list includes over 60 schools serving more than 16,000 students. The CPCS leadership actively recruits and supports new Christian schools.

The organization offers a variety of useful services in areas ranging from government relations and teacher working conditions to staff development, in-service opportunities and publications. In addition, CPCS has now established a National Institute for Christian Education, a graduate level teacher education program. Such a move is particularly significant because there are few Christian undergraduate colleges in Australia.

Christian schools in Australia, like those in North America, display a broad spectrum of educational practice. At one end you will find many traditional schools with teacher-dominated, content-

"Kindalin" is an aboriginal word meaning "place of joy." The school's vision is to create a genuine learning community. It stresses, for example, multi-grade "family groups" rather than classes determined by age. And — for Australians a fairly radical departure from the accepted norm — no school uniforms are required.

I chose to work at Kindalin for several reasons. For one thing, its flexible curriculum gave me opportunity to brush up on my teaching skills, especially at upper elementary levels. Also, among its students Kindalin counts a number of disadvantaged kids of the sort likely to be labelled as "behaviour problems" in more traditional schools. Since I am interested in the relationship between educational goals, teaching strategies and classroom management, Kindalin offered just the right kind of setting for fruitful explorations and experimentation.

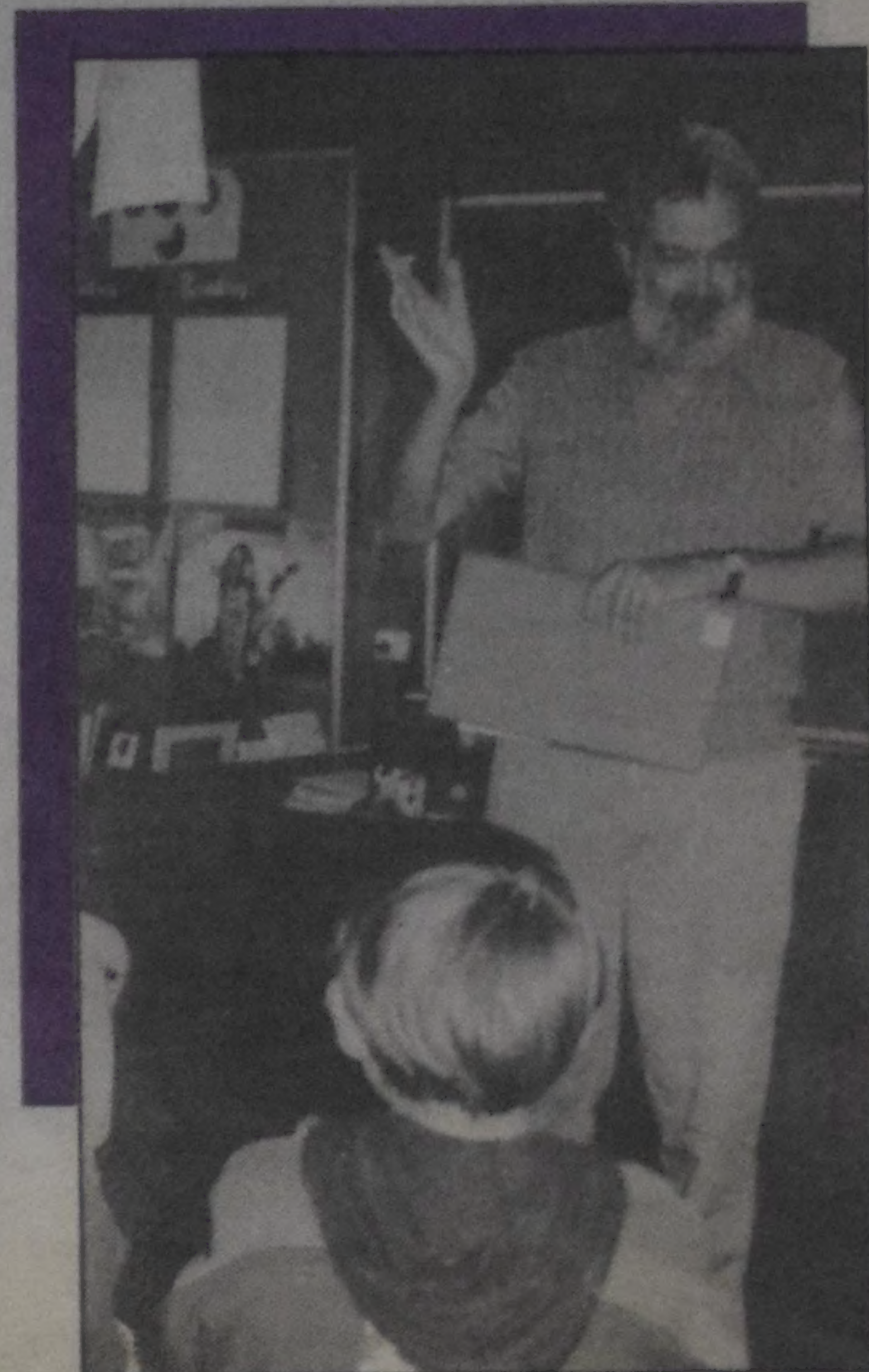
## Internal problems

Again as in North America, intense controversy marks a number of Australian Christian schools. The Kindalin Christian School community, for example, became embroiled in a bitter internal controversy about administrative procedures and financial matters. The turmoil made painfully clear that in Christian communities a great need exists for basic training in conflict resolution.

The controversy also demonstrated once again that in Christian schools, principals and teachers are exceptionally vulnerable. Their short-term contracts make them susceptible to quick, sometimes unwarranted dismissal, often without due process or without recourse to peer support and even-handed arbitration.

Such discouraging events should not close our eyes, however, to the many positive features of the Christian school movement in Australia. For one thing, the teachers are remarkably eager to make a real difference in the lives of their students. As a result, they welcome with enthusiasm opportunities to examine and test a variety of distinctively Christian classroom practices.

I discovered this personally as I had occasion to conduct teacher workshops and seminars in places as far apart as Tasmania in the south and Darwin in the north. Especially encouraging is the fact that CPCS, in spite of the diversity of schools it serves, manages to stay on an essentially reformational course. Whether it can continue to do so



John Van Dyk, teaching "down under."

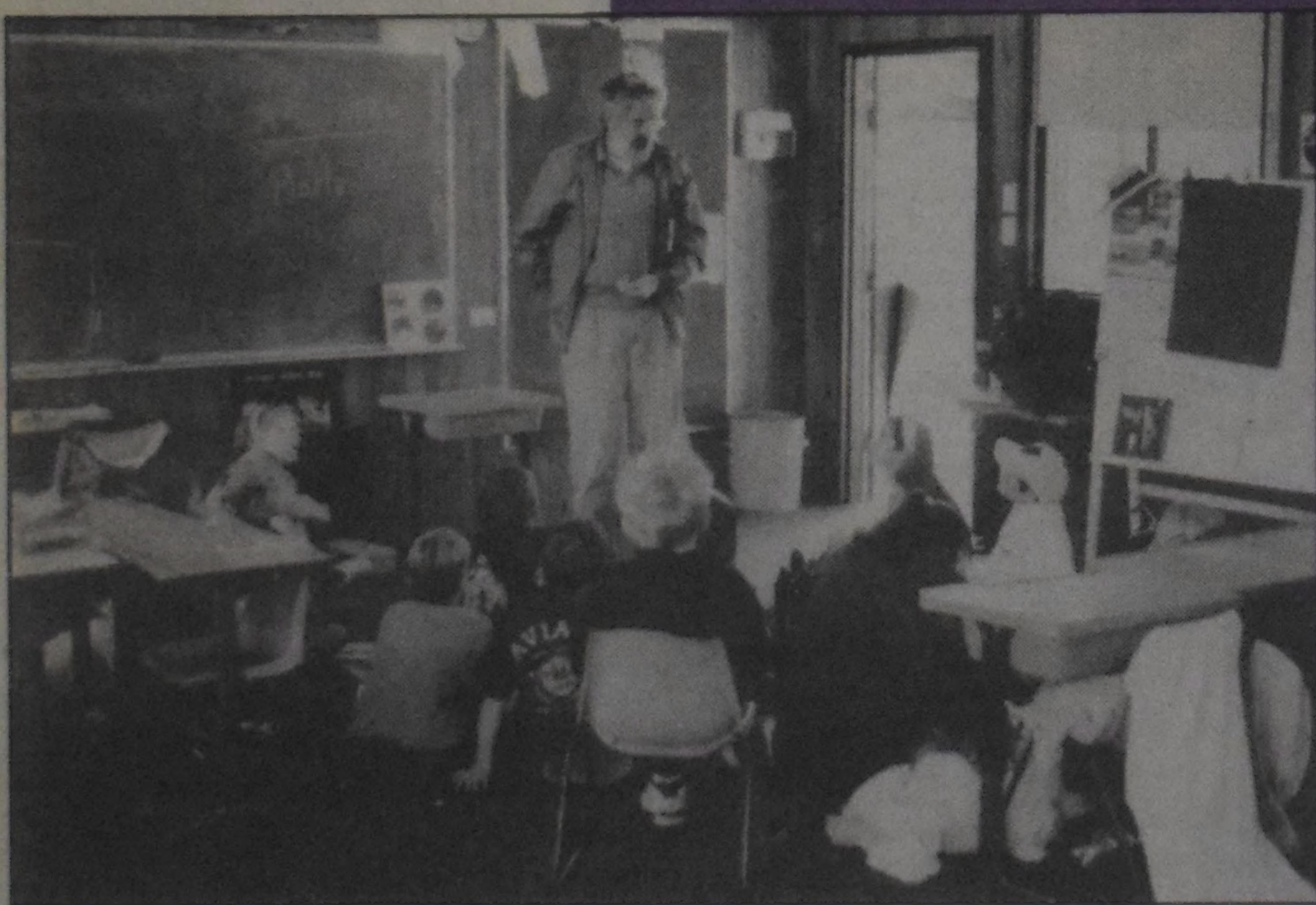
remains to be seen.

## Opportunities for cooperation

The Australian schools and the Australian teachers face basically the same problems as ours do. So we need to reach out to each other and work together. Though separated by a pretty big ocean, we have much to offer one another. I see all kinds of opportunities for collaboration with the Australians, from teacher and student exchanges and joint conferences to the production, publication and dissemination of useful Christian educational insight.

It is easy for us in North America to forget that Christian education is a worldwide affair. Myopia and provincialism easily beset us. If we can internationalize our perspective and recognize that Christian education is practised around the globe, a renewed, much-needed vision of the church universal might well emerge. Such a renewed sense of worldwide fellowship can only help offset the unholy spirits of divisiveness, schism and isolation so prevalent today in many of our own church and school communities.

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Photos courtesy John Van Dyk

John Van Dyk teaches children in Kindalin Christian School, 60 km west of Sydney, Australia.

of softening their negative attitude towards non-government schools. Incidentally, once their enrolment reaches certain levels, Christian schools are eligible for limited but significant government financial support.

oriented classrooms. At the other end are schools of a more innovative, somewhat alternative character. I conducted my classroom research in one such school, Kindalin Christian School, located about 60 kilometres west of Sydney.